This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

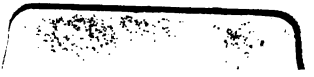
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 06818926 9

MAN:
Whence and Whither?

By
ALCINOUS B. JAMISON, M.D.



That this modest attempt i
suggest a solution of the worl
oldest and greatest problems
shed at least a little light u
the ascending spiral of the road
spiritual pathway is the ernes
and sincere hope of the author.

A. B. Jamison

To Heywood Broun.

(Jamison
V D C

MAN:
Whence and Whither?

By

Alcinous B. Jamison, M.D.

Author of "Intestinal Ills," "Intestinal Irrigation," "How to Become Strong," "Chronic Intestinal Poisoning," etc.

With an Introduction by

John Emery McLean

Former Editor of *Mind* and *The Metaphysical Magazine*

COPYRIGHT, 1922, BY ALCINOUS B. JAMISON

Published by the Author
New York
43 West 45th Street

TO NEW YORK
PUBLIC LIBRARY
203382A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1925 L

MAN: Whence and Whither?

25X260

INTRODUCTION

HAVING been privileged to read the original manuscript of this book, I gladly accept the author's invitation to "criticise" it in a few introductory paragraphs.

Dr. Jamison is widely known as a successful practitioner in a special field of medicine, and for his numerous contributions to medical literature. But it will come as a surprise to many of his friends and most of his professional brethren to learn that he is gifted with a clairvoyant faculty that enables him to see certain things and discern operations of natural law that are at present hidden from more than ninety-nine per cent. of the human race.

The work is not the outcome of any "course of reading," nor of philosophic reflection, nor of intellectual speculation. It is the result of direct psychic perception, and may be described, briefly, as an inquiry into racial origins, evolutionary processes, and the spiritual destiny of mankind. The line of thought is not consecutive, the chapters being presented in the form of essays that relate to various aspects of the weighty theme—the primal source and ultimate goal of the *genus homo*.

While much space is devoted to a consideration of the eternal purpose of man's existence on the earth and elsewhere, the book derives a peculiar timeliness from the current recrudescence of the old conflict between theology and evolution. Although Dr. Jamison apparently con-

cedes the applicability of the Darwinian theory to the development of *types,* and in tracing man as a *corporeal organism* to an anthropoidal ancestry, he parts company at this point with both the evolutionist and the theologian; for he holds that the *real* man is a spiritual being and has never been anything else.

The fundamental weakness of Darwinism lies in its failure to account for the uniqueness of man—his exclusive possession of the faculty of *imagination.* Within the annals of recorded time there has not been the slightest structural change in the bee-hive, the ant-chamber, the spider's web, the beaver's dam, or the nest of any bird; whereas the abode of the human being has undergone thousands of modifications and improvements from the time of the rock-cave dweller to that of the occupant of a modern royal palace. The difference is due solely to the fact that man has an imaging faculty that all other creatures are without.

It is not surprising that certain orders of animate being that inhabit the same plane, draw their sustenance from the same source, are subject to the same environmental limitations, are equipped with the same physical senses, and are forced to reproduce their kind in the same way, should present certain anatomical similarities. But the creative power of *mind* displayed by man alone is shown by Dr. Jamison to point to a wholly different origin for this highest order of earthly life.

There is a vital distinction between the evolution of types and the evolution of species. Nature is jealous of infringements upon the latter, and even frowns upon the

mixture of human breeds. In Mexico and our own South it is the *half-breed* that displays the most marked criminal tendencies. The pure-bred Indian is not often a rebel at heart. The coal-black negro is seldom lynched. When man attempts to interfere with natural law by crossing the horse with the donkey, a mule results; but the mule does not reproduce itself. This sterility of the hybrid tends to refute the evolutionary claim of the mutation of species.

The author seems to accept to a limited degree the principle of reincarnation as explaining Nature's method of leading the individualized entity from lower to higher planes of consciousness and causation. He has little sympathy, therefore, with affirmations that are based upon the Biblical story of man's "descent." The indictment of Pauline Christianity presented by the inception, duration and barbarities of the World War, and by the crimes, miseries and degeneracies that have followed in its wake after nineteen centuries of dogmatic teaching, discounts the value of literal interpretations of New Testament theology as well as of the biology and anthropology of Genesis.

The advent of Darwinism served to accentuate the dawn of doubt, which decreed the doom of dogma. It is everywhere evident, therefore, that the religious world of today is in urgent need of a new revelation. Perhaps in the following pages we have a preliminary glimpse of what awaits us in the future life, combined with a rational attempt to *blend* true science with true religion—to their mutual profit.

Some of Dr. Jamison's assumptions will not be in-

dorsed or accepted by the strict logician or the scientist accustomed to measure everything by the yardstick of materialism. Yet we must admit that the inventor of the multiplication table, which forms the basis of our only exact science (mathematics), was obliged at the outset to *assume* the existence of the unit.

The author's faith and confidence in the accuracy of his own psychic observations and the reality of his experiences will be shared only by those who have trodden the same occult path of investigation. Yet scores of the commonplace facts and scientific verities and utilities of today were among the dreams of "visionaries" of an earlier date.

Dr. Jamison makes no pretense of literary excellence nor presumptuous claims of originality; yet in an epoch of intellectual transition like the present, in which most of his conclusions have the full indorsement of such profound thinkers and scholars as Sir Oliver Lodge, Sir William Crookes, Sir Arthur Conan Doyle, and Professor Charles Richet, it would seem that his book is worthy of an unprejudiced perusal. It is certainly a unique and significant addition to the metaphysical literature of our time.

JOHN EMERY MCLEAN.

CONTENTS

CHAPTER		PAGE
I.	The Origin of Man	11
II.	Qualities of Incarnate Satanic Man	18
III.	The Study of Psychonomy and Psychogeny	28
IV.	The Spirit's Need of Physical Endeavor	35
V.	Unfoldment and Environment	43
VI.	Development of the Immortal Senses	50
VII.	The Phenomena of Thought	58
VIII.	Identification of Excarnate Beings	66
IX.	Some Factors of Man's Environment	78
X.	Thought Phenomena and the Environment of Being	89
XI.	Man and his Excarnate Companions	96
XII.	The Designer and its Phenomena	105
XIII.	Man's Indecision as to the Purpose of Existence	112
XIV.	Faith and Knowledge	119
XV.	Evolving a Practical Religion	125
XVI.	Thought Stimuli	132
XVII.	Knowledge a Child Should Acquire	138

PREFATORY NOTE

THE author's object in presenting to the reader in this volume an impressionist word-picture of the operations of God through unvarying natural laws is to suggest a critical, logical, and intellectual conception of the domains of philosophy and religion.

It may be regarded as presumptuous on the part of the author to attempt even a partial solution of so vast a series of problems. But it is his hope that others will carry on the study of these questions, so that, like many other seemingly insurmountable problems in Nature, they may eventually be solved or at least greatly clarified.

A. B. J.

MAN: Whence and Whither?

CHAPTER I

THE ORIGIN OF MAN

MIND is a unit of consciousness and of motion, and its armor or instrument is called spirit, an uncreated, indestructible, archetypal form, or organism, from which and through which all natural phenomena are made manifest.

There is but one archetypal psychic substance (call it an element, if you like) in Nature, and this is made up of organized units of mind, each clothed in an armor or instrument called *spirit*. We are told that God is a Spirit and is immanent, or present, in all the diversified phenomena of Nature, and that He created the phenomenon called *man* in His own image and after His likeness—potentially, we should add.

Innate in every spirit organism there is the divine essence, together with its attributes, its law, and its creative power (called the *word*), and collectively or in varied aggregations these constitute and make possible the incarnate phenomenal world and the natural laws that govern all of its diversified functions.

Behind and within all the varied phenomena of Nature we find mind, or spirit, as a factor and as a recipient; we therefore make no mistake when we say that all is mind, or spirit. Thought is a word, and in the begin-

ning of the creation of a world it is *the* word, which is ever being made manifest through the laws of integration and disintegration, or incarnation and excarnation, governing all the diversified phenomena of a world and its countless forms of incarnate and excarnate life.

There is no empty space, or vacuum, in Nature. Space is only seemingly empty—empty only to those who have limited vision. There is no mystery, there are no secrets in Nature for those whose comprehension is sufficiently developed to observe natural phenomena with unclouded vision.

Spirit is in all and through all, pervading, inhabiting, and functioning in the immense region called space. The aggregate of phenomena in any region that is more densely incarnated than the rest is called a planet, and this is actually not greatly unlike the immense region which those of limited observation designate as *space.*

The innate, involved, latent power possessed by spirit is a mental dynamic force that seeks to express itself and is called forth through the operation of need, want, and desire, which are the basic factors in the evolution of mind, or spirit.

Spirit in its involved state seeks to unfold its potential attributes of mind, and in consequence it puts forth its primal creative effort, which naturally results in the simplest form of embodiment or incarnation in the phenomenal world. In order to sustain its created armor or instrument, which is so essential in the phenomenal world, it must contend with many obstacles that tend to interfere with its incarnate existence; and this struggle, like its creation of a body, develops its mental powers by the stimulating activity of thought. Sooner or later it must succumb to the destructive forces that environ it, and then excarnation takes place, adding another chapter to its mind-unfoldment.

The excarnated spirit's mind continues to express its needs, wants, and desires, and again it puts forth its creative effort, with greater confidence due to its past experience. Thus each cycle of the phenomena we call respectively birth, incarnate existence, and death produces another chapter in the development of its mind and of its power of thought. And the dauntless spirit in the course of its evolution passes through countless cycles of this kind, perhaps during billions of years, as it wends its way toward its spiritual and mental goal.

Nature's Cosmic School takes no account of the time and labor that the evolving spirit must expend in the cosmic incubator—that is, in the more ethereal incarnate regions or in the denser region called the earth. The dynamic urge and push from within the mind increases as experience and knowledge are gained in consequence of the spirit's ceaseless efforts and laborious struggle in the cosmic thought-incubator, in which it is compelled to think more and more as new chapters of gestation, birth, sin, sickness, sorrow, and death are multiplied for the attainment of some purpose or end of which it knows naught. Being a child of Nature, and not knowing from what distant port it has set sail or what harbor it is destined to reach in the end, the spirit endures the stern, relentless, unpitying, merciless tutorship of Nature, which hears no prayer because the mind of its ward is utterly unprepared to pray.

Up through each conscious plane of existence, as through a graded school, the ascending spirit wends its way through many cycles of gestation, birth, and incarnate and excarnate life, attended by labor, sin, sickness, sorrow, and death as its tutors, thus simply obeying the law of need, want, and desire—a potential, innate law of mind existing within its own organism as a means

to further its own ascent to a physical, mental, and spiritual goal as yet exceedingly remote.

Gestation of a spirit within the womb of an incarnate planet permits of no estimate of the time when such spirit, now dependent, will attain a higher plane of consciousness and become a law unto itself. As one geological period followed another in the history of the formation of the earth's crust, all the phenomena of the ascending scale of being were manifested in conformity with the various changing planetary conditions. In consequence of this progressive creative effort, which was compatible with the ascent of spirit, there was a constant gain in experience, knowledge, and ability to think; and, urged and pushed from within by needs, wants, and desires, the spirit strove to attain greater physical efficiency—a most essential attainment for the survival of the fittest in mental activity and physical dexterity.

From the time of the first incarnation of spirit to the period when it acquired the ability to incarnate in a form that slightly resembled the phenomenon called man, countless epochs marked its mental and physical ascent; and from that period to the incarnation of the ape-like man there elapsed another immense period of time, which was followed by still another great interval before the manifestation of the phenomenon of articulate man. At this epoch the spirit in its long ascent attained the ability to incarnate, though in a primitive way, in its archetypal form, or in the image of spirit, but it still possessed an animal consciousness dominated by ignorance and resembled the savages such as even now inhabit portions of the earth, being mentally and physically not greatly unlike the gorilla, orang-outang, and chimpanzee, which, like the savage tribes of the earth, also inhabit certain

regions of this planet and have a language commensurate with their mental and physical development.

Perhaps fifty to a hundred thousand years have been added to the age of Mother Earth and Father Time since the first dawn of the crowning effort of creation, when there came into existence a grotesque caricature of what the incarnate phenomenon called man should be. And yet, despite this lapse of time, the incarnate form known as man is still a physical gargoyle and a mental tyke, fastened to the old wheel of time and going through the cycle of gestation, birth, and incarnate existence with its attendant drudgery, sin, sickness, sorrow, and ultimate dissolution. Death, the termination of incarnate existence, again casts the individual being into the excarnate world, about which it knows no more than it does about the phenomenal world from which it was dispossessed for lack of mental funds. So the shuttle of evolution has kept up the movement back and forth in order to weave an incarnate form in the image and after the likeness of God.

For the period of perhaps more than eight thousand years of which we have some knowledge, Mother Nature and Father Time have been recasting their incarnate products, constituting so-called civilization. While civilization has seemingly risen and fallen, spirit-man has continued to be bound to the ever-moving shuttle, passing back and forth between incarnate and excarnate existence, as do also the ape-like men, dumb animals, and the lesser incarnate forms of life that creep or crawl, swim or fly. All accompany proud man back and forth in the stern, unpitying, merciless cosmic shuttle; for Nature's law takes no account of the being's suffering due to labor, sin, sickness, sorrow, or death. Nature's activities are directed toward developing each of its de-

pendents into a beautiful and symmetrical incarnate being in the image of God and endowed with a godlike mind that knows no error in creative efforts. Each being thus becomes one with the innate law and attributes of its own mind, the creator of all things on earth and in the regions of less density which those deficient in sight call "space."

Mother Earth and Father Time have not yet succeeded in unfolding a God-fearing civilization of incarnate men on this planet; hence the grotesque, burlesque beings masquerading today in the guise of civilized nations. A being should not be classified as *man* merely because of the nature of the form in which he is incarnated, so long as he possesses only an animal consciousness and the five physical senses for the gathering of information that he has in common with the lower animals that also inhabit the earth. He has needs, wants, and desires—as have the insects, the ox, the horse, and the lion; and he performs the same functions, generally speaking, as his animal fellow-creatures. They do not know whence they come, what the purpose of life is, or whither they go. Neither does spirit-man in his partially developed state; therefore he is called the king of beasts—Satanic man, the most colossally destructive creature that Nature has produced in her effort to evolve a being incarnated as a perfect replica of its Creator.

So far in our word-picture of the working of natural laws we have described the origin of Satanic man, a very ancient historical character and personality, who resides in both the incarnate and excarnate realms of ignorance in order to be able to remain in close touch with Satanic fellow-beings, whose minds are constantly filled with woes and regrets and with forebodings of dire calamities and catastrophes following one another

in close succession. The mind of each being has thus been shown to pass through innumerable psychological periods, just as the earth has passed through geological periods, so that fossil ideas and creations may be destroyed and be replaced with something better and more modern.

The unsatisfied needs, wants, and desires ever in the Satanic being's mind may require more than forty thousand years of the same old refining process of Nature, in which the mask of the evolving being will be frequently changed by the successive processes of the cycle of birth (incarnation), life (incarnate existence), death (excarnation), and life after death (excarnate existence), which cycle must be repeated over and over until at length the animal consciousness of Satanic man is converted into a refined product of Nature entitled to be called Man, the son of God.

CHAPTER II

QUALITIES OF INCARNATE SATANIC MAN

INNATE in the incarnate being called *man* we find the essence, the law, and the attributes of mind. One of the functions of this being is *to think,* and with every thought he sends forth the creative word, which becomes manifest in his organism and in the phenomenal world that environs him. Such manifestation results in accordance with the law governing the accretive process of creation or incarnation, which signifies the calling together of numerous sentient units, or servitors, the aggregations of which constitute the sentient structural material necessary to complete the particular thought-creation, for whatever purpose it may be designed.

In order that an excarnate being may function in the incarnate human form, it must create through this accretive process an armor or instrument in which it can exist and function in the particular kind of environment that it desires to enter for the purpose of gaining experience and knowledge and of thus further unfolding its potential mental as well as physical powers.

The incarnate protective equipment of the being called man is not adapted to the environmental conditions of life in the material elements known as water and air. Hence he creates for himself an armor or instrument called a diving-suit, and with the protection that this affords he is able to exist and function in the watery depths, thus gaining experience and knowledge concern-

ing the life phenomena of the incarnate inhabitants that possess bodies able to exist and function in that particular sentient element or substance, which also constitutes a part of the phenomenal world. He has likewise created the necessary bodily protection and means by which he can exist and function in the sentient substance called air, which occupies so-called space and is filled with incarnate world-stuff of slightly less density of life-embodiment than the region known as the earth, yet presenting all of the earth's phenomena in a more ethereal form.

Nature has many diversified kindergartens and schools that serve as a continuous series of aids to the evolution of the mind and of its psychophysical instrument, which is modified or changed to suit the plane of consciousness it has reached in the phenomenal world.

Nature's Cosmic School naturally has many grades of mental and physical advancement, as indicated by the stupendous array of life units that, singly and collectively, annihilate the thought of space and of the seeming emptiness separating the planets and the stars, which present to the undeveloped mortal senses of spirit-man a more densely incarnated series of phenomena than do the limitless contiguous regions.

The incarnated Satanic being that is improperly classified as man is a natural product of the evolution of the mind and its attending physical phenomena that so recently emerged from the lower incarnate conscious plane or domain of Nature. He must naturally continue in his slow ascent from the animal plane of mind and form, since the mind and body he now possesses are only caricatures of the ideal mind and body yet to be attained.

The spirit being, up to the time of its present denser

incarnation as man, possessed a personality and an individuality that represented the sum total of its mind unfoldment, and in passing through the psychophysical accretive process of gestation there were also grafted on the incarnating being's mind and body in a greater or less degree the personality and individuality of the parents, together with the conglomeration of engrafted ancestral traits of mind and body accumulated during the past hundred million or more years. These ancestral traits constitute a *menagerie,* exhibiting inherited mental and bodily characteristics of tailed, narrow-nosed African and Asiatic man-like apes (not to mention ape-like men), of the gorilla and the orang-outang, of wild and domestic animals, and of other creatures that might be mentioned as phases in the earlier stages of the evolution of the being destined ultimately to be manifested in the true image and after the likeness of God.

The extreme regret and humiliation that we now experience are due to the fact that the being properly called Satanic man has disgraced his long line of decent, Nature-abiding ancestors by all sorts of dissipation too vile to discuss in detail, such as the use of alcoholic beverages and narcotic drugs, sex abuse, gormandizing, and neglect of all the laws of mental and bodily health and growth. Therefore he cannot properly be classed either as an animal or as a man, but has the distinction of being called by the Biblical writers a Satanic being —a cognomen to which there has been no objection up to the present time.

Now, what is all this pandemonium of deviltry in the mind of the Satanic man for? And what good or bad service is it likely to render him in the future?

From the time when mind, or spirit, uttered the creative word and incarnate phenomenal existence began, the

operation of Nature's immutable law of mind has compelled spirit-man to *think* more and more, whether wrong or right, abnormally or normally; and, while placing no restriction on his thinking, it has forced him to abide by the inevitable consequences of his mental output, in accordance with the law of cause and effect, however painfully disastrous or enjoyably good it may have been. The mind of a being can evolve only by incessant thinking, and by normal creative efforts keeping pace with the newest need, want, or desire, which stimulates in turn more active thought and new creative powers that have no limitations if they are normally used when normal conditions exist on the planet.

Will it be possible for the diversified incarnate regions of this section of the universe to continue their normal existence and functions of evolution long enough to evolve a phenomenon that may be described as man in the image and after the likeness of God? The history of the rise and fall of so-called civilization and the present deplorable state of mundane affairs may indicate that Nature's Cosmic School will soon cease to function, and that its disintegration, or involution, will take place, thus relegating all the dependent things in the school to some storage plane to await the development of a new world.

Ignorance has always greatly handicapped spirit-man, as the following dialogue will make plain:

"Whither goest thou?" said the angel. "I know not." "And whence hast thou come?" "I know not." "But who art thou?" "I know not." "Then thou art man. See that thou turn not back, but pass on to the place where thou shouldst go."

Proud spirit-man is quite as ignorant of the whence,

the purpose, and the whither of his existence as the gorilla, the orang-outang, ape-like man, and the creeping, crawling, swimming, and flying creatures that are his companions.

Do the five mortal senses of the incarnate being known as man give him any more information about his environment than the physical senses possessed by the pig, horse, ox, or lion? They hear and know the language of their kind; they see and feel the phenomenon of birth; they know how to struggle for existence, procreate, and care for their young; they are acquainted with death; they feel heat and cold, hunger and thirst; they know day and night, land and water, and the change of the seasons; they are intuitive and impressionable; they reason from cause to effect; and finally, they feel fear of danger and terror of death when they see, smell, hear, or otherwise discern the approach of man, the arch-enemy of all incarnate life on land and in the water and in the air.

Practically the entire population of the earth classified as civilized man does not gain any more information through the use of the five mortal senses than do the animals and all the varied lower species of incarnate life that environ Satanic man.

Every incarnate being of the type we have described as Satanic man is, like his ancestors, bound to Nature's shuttle and is shoved back and forth from one incarnate state of existence to another, all the while subject to sin, sickness, sorrow, death, and subsequent rebirth because he will not think normally and thus unfold the innate potential creative powers of his mind. Few individuals think at all, and they but seldom.

Nature issues no free pass into her storehouse. You have to pay the full price at once for value received. Abnormal aversion to thinking and working creates

excessive thirst for pleasure to pass away the time. Hence the prevalence of lawlessness and the attitude of revolt against government, indicating the disintegration of our semi-civilization brought about almost wholly by the predominance of the animal consciousness of the multitude over the understanding, vision, and spiritual enlightenment of the truly civilized minority, who know the whence, the purpose, and the whither of the incarnated being called man.

The semi-animal consciousness that Satanic man possesses accounts for his lack of desire to think and to work. Hence he is content, like the animal, with food, comforts, safety, and kindergarten amusements to while away the time from the cradle to the grave. Mental and physical laziness is the dominant trait of his character; hence his blind acceptance of authorities and his notion that everything desired ought to be supplied without effort on his part.

Animals are innately lazy creatures, and so is the animal-minded being called man; consequently, it takes psychological calamities of one sort or another to drive man to think and to find a way out of Mammon's dilemma. Thus he gradually learns to dispel the ancient Lethe that has so long put his brain to sleep, and comes to realize the purpose of his life and the rich inheritance in store for him if he will but think and act normally. Not one per cent. of the people of the earth are really doing anything worth while. The thinkers, the doers, the inventors, the benefactors of the world have been jeered at, despised, and persecuted by the very people they sought to benefit and befriend. Satanic man's redemption or emancipation from ignorance can come only through knowledge of the fundamental laws of Nature.

In this connection it is of interest to note the views of the eminent scientist, Professor Ernst Haeckel, who tells in one of his books, entitled "The Riddle of the Universe," how in his opinion the bodies of human beings were first formed. As stated in simple language by Herbert N. Casson, his ideas are as follows:

"For thousands of years it was believed to be wicked for people to learn how their own bodies were formed. No one, not even a physician, was allowed to take a dead body to pieces for the purpose of studying how it was made. Any man who did this was put in prison or sentenced to death. The name of the first man who was brave enough to find out the facts was Vesalius, a Belgian physician. He was sentenced to death because of his knowledge, but escaped and fled to a foreign country. He was chased from place to place, and soon afterward lost his life in a shipwreck.

"Sixty-five years ago it was discovered that every human body as well as every other living thing is made up of millions and millions of tiny cells, just as a beach is made up of tiny grains of sand. Some animals are so low and so small that they are made up of only a single cell. Under the microscope they look like tiny jelly-fishes. They are called the Infusoria and the Rhizopods. A human body is composed of millions of these little cells of ever so many different kinds.

"So far as our bodies are concerned, we are very much like the lower animals. For instance, a man has the same kind of backbone as a cow or a horse. The arm of a man and the wing of a bird are made of the same sort of bones. The skeleton of a frog is very much like that of a man.

"Apes are nearest to men in the way that their bodies are made. They have five fingers, thirty-two teeth, and 200 bones, just as a man has. There is gray matter in their brains, just as there is in ours. In fact there is more resemblance between the body of a man and that of an ape

than there is between an ape and a baboon, which is the lowest and most stupid kind of monkey. Apes have a family life of their own. They are not guilty of some of the crimes that occur in the cities of civilized human beings. They are only a few degrees lower than some tribes of savages.

"The highest thing in the world is a human mind; yet there is not a thing in the mind of man which cannot be traced up from the mind of the lower animals. Any one who has taken notice of dogs and horses knows that they hae good memories, that they know right from wrong, and can love, hate, be glad and be sorrowful, just as a human being can.

"If you want to know how a plant's mind grows up to be an animal's mind, or how brains are made, all you have to do is to look around you and take notice of all kinds of living things. You will notice that all living things can feel, move, and act when they are touched. All living things have a memory of some kind and what we may call ideas. Even plants and trees have a certain kind of ideas. If a tree is growing close to a wall, it knows enough not to put out any branches on that side which is nearest to the wall.

"Even the lowest living things have their likes and their dislikes. They try to get what they like and to keep away from what they do not like. It was these likes and dislikes that made them begin to think, and the clever animals got along better than the stupid ones. The first human beings, of course, were stupid and brutish compared with us; but they were clever when compared with the lower animals. Little by little they learned more and climbed higher and higher. They were always struggling to get enough food and to protect themselves from their enemies. This constant struggle made them grow wiser and wiser, until at last after many ages civilization began."

In considering the process of evolution, let us recall the dictum of Herbert Spencer: "We are ever in the

presence of an infinite and enternal Energy, from which all things proceed."

The evolution of spirit through all the varied forms of life in Nature finally resulted in its archetypal form of spirit, which was the last creative effort physically. This personality was called *man* and pronounced good potentially. During the long ascent of spirit in the phenomenal world, the male and female functions were essential factors in perpetuating the incarnate forms as the evolving spirit wended its way up through all forms of life's phenomena to that of ape-like man, and thence upward still to the Satanic man, half animal and half human, waiting for his immortal mind and senses to be opened and to function on a higher plane of consciousness.

THE LAW.

The sun may be clouded, yet ever the sun
Will sweep on its course till the cycle is run.
And when into chaos the systems are hurled,
Again shall the Builder reshape a new world.

Your path may be clouded, uncertain your goal;
Move on, for the orbit is fixed for your soul.
And though it may lead into darkness of night,
The torch of the Builder shall give it new light.

You were, and you will be; know this while you are.
Your spirit has traveled both long and afar.
It came from the Source, to the Source it returns;
The spark that was lighted, eternally burns.

It slept in the jewel, it leaped in the wave;
It roamed in the forest, it rose from the grave;

It took on strange garbs for long eons of years,
And now in the soul of yourself it appears.

From body to body your spirit speeds on;
It seeks a new form when the old one is gone;
And the form that it finds is the fabric you wrought,
On the loom of the mind, with the fiber of thought.

As dew is drawn upward, in rain to descend,
Your thoughts drift away and in destiny blend.
You cannot escape them; or petty, or great,
Or evil, or noble, they fashion your fate.

Somewhere on some planet, sometime and somehow,
Your life will reflect all the thoughts of your now.
The law is unerring; no blood can atone;
The structure you rear you must live in alone.

From cycle to cycle, through time, and through space,
Your lives with your longings will ever keep pace.
And all that you ask for, and all you desire,
Must come at your bidding, as flames out of fire.

You are your own devil, you are your own God.
You fashioned the paths that your footsteps have trod:
And no one can save you from error or sin,
Until you shall hark to the spirit within.

Once list to that voice and all tumult is done,
Your life is the life of the Infinite One;
In the hurrying race you are conscious of pause,
With love for the purpose and love for the cause.

ELLA WHEELER WILCOX.

CHAPTER III

THE STUDY OF PSYCHONOMY AND PSYCHOGENY

ABOUT eighty years ago considerable public attention was aroused in this country by the phenomenon of an incarnate being called *man* holding communication with an excarnate being called *spirit,* and those who investigated the various phases of the psychic phenomena connected therewith, and were convinced by the facts presented, were called *Spiritualists,* for want of a better knowledge of the law of mental communication between incarnate and excarnate beings. A more appropriate name for them would have been *Psychonomists,* a term fitly applied to those making a scientific study of the principles of mental action between incarnate and excarnate beings.

The simple fact that one being has a denser armor or instrument (such as man's physical body), and another being a more ethereal one called spirit, is of no particular consequence to those who are studying the science of mental action between incarnate and excarnate beings, or between one unit of mind and another, regardless of the character of the embodiment of the minds in communication.

Study of the law of mental action between beings in different states of embodiment in no wise constitutes a religion, as some would have us believe, any more than it would be called a religion to study the customs and laws of the Eskimo tribes or of the inhabitants of the Fiji Islands.

Mind is a unit of consciousness in Nature, and its armor or instrument we call *spirit.* When the spirit incarnates in a corporeal form like the human body, the phenomenon is called *man,* but man is only a manifestation existing for a time in a phenomenal environment or world.

Mind, or spirit, is the only creative power in Nature, and by desire and thought, in a sequence of many creative efforts, it evolves to larger and higher planes of creative consciousness.

The organism or phenomenon called man is composed of an aggregation of sentient entities, which are the incarnated being's servitors, regulating and sustaining the functions of the mortal body.

All the phenomena of Nature are due to the action of mind, or spirit, and psychonomists are students of the law of mental action of all living beings manifesting in the incarnate and the excarnate expressions of life.

Nature has no secrets, nothing hidden; everything is objective to those whose spirit senses are well developed or unfolded while they are yet in the incarnate manifestation. Every mind unit in the incarnate as well as the excarnate expression of life manifests its creative desires and hopes, or rather the story of its place in Nature. All living beings can tell you their incarnated life-story before the psychic entity, or being, is afforded an opportunity to incarnate in our phenomenal world.

If you want joy, grandeur, beauty, and knowledge added to your being, then study psychonomy and psychogeny. He who becomes acquainted more and more fully with his environment becomes acquainted in the same increasing measure with the God within and without himself.

Man possesses in his unenlightened state nothing more than the five physical senses, which he has in common with most other living things that environ him. All these creatures perform the functions of incarnate life in a manner similar or analogous to that of man. They incarnate under the same mental law as man, and also excarnate similarly.

One wrong thought, one wrong idea, can hold a mind a prisoner or a vassal for countless years, if that mind does not awaken to its error. Who will be so foolish as to put limitations on mind? And who but the ignorant will imprison it for an indefinite period through error or lack of judgment?

Who ever mastered the science of mathematics except by training the mind to follow its laws from the easiest to the most difficult problem? You have to master the problems of mathematics yourself by thinking; and by desire and incessant thinking you open the way to an understanding of the science. As Euclid is reported to have said to Ptolemy I., there is no royal road to such attainment.

Every branch of learning demands just so much constant, serious thought before you can master it to the degree that it becomes a part of yourself. Unremitting effort is required if you would attain oneness with the laws of mathematics or with those underlying any other problem of life. You have to open your mind to the study of psychonomy and psychogeny as you do to the study of mathematics. Intense desire *to know* becomes a thought incubator that generates new ideas and creative efforts in any being.

> Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe.

There is an inmost center in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.
—BROWNING: *Paracelsus.*

Sevenfold we weave the measure
In this dance of Life;
Sevenfold the bounds of pleasure,
Sevenfold the pangs we treasure,
In this deathly strife:
Coming, going,
Ebbing, flowing,
Flotsam, jetsam, never knowing
On what shore the tide shall toss us,
Nor the heart-break that shall cross us.
Clinging to the knife that slays us,
Seeking still the knout that flays us,
To the sword forever clinging,
Hugging close the nettle stinging;
Tears and laughter, smiles and frowns,
Bearing crosses, wearing crowns,
Falling low while looking high,
Daily passing Wisdom by,
Till we find the hidden goal
Here at home, within our Soul.
—E. B. P.

Your mind is your microcosm, and you are the sole inhabitant. How intensely are you going to desire know-

ledge? How earnestly are you going to *think*, that you may normally unfold the limitless God-given powers in your possession? No one can do it for you. You must solve the psychophysical mathematical problem yourself. When you pay the price the attainment is yours. You have within the essence of your mind *now* all that is coming to you in eternity. Realize the wealth, therefore, as fast as you can. With inconceivable, boundless creative powers already within his mind, awaiting expression, how long—oh, how long—is the spirit of man going to be content with the information gained through the five physical senses, as are the lower animals that environ him?

Through the long process of integration and disintegration the mind with its creative powers continued to evolve as a result of the urge and push of innate desire and thought, and ultimately the archetypal form of spirit was able to manifest itself in a form fashioned in the image and after the likeness of God. The long incubation of spirit in Nature's Cosmic School finally evolved the phenomenon called *man*. We know something about man's history down to the present day, and this enables us to realize that he is still a pupil in Nature's Cosmic School of construction and destruction, but that his spirit is making efforts to emancipate itself.

Many of the earth's peoples are hoping and patiently praying for the coming of a Prophet: a personage with enduring ideals for the betterment of mankind and of human life; one with a vision as to how to do away with the destructive impulses and activities of man; one who will give them knowledge regarding the normal unfoldment of the godlike power within themselves; one who will establish interracial unity in consequence of right thinking and nobility of character, thought, and

action; one who will make plain the laws governing all the mental actions of an individual that tend toward good.

The sincere and patient study of psychonomy and phychogeny will help to develop the potential creative powers of the mind until the incarnate spirit of man can command his five immortal avenues of information, thus becoming able to view through the spirit senses the ovate zones that environ him, while still able, as now, to contact the phenomenal world through his mortal, or physical, senses.

You have to *master* the problems of mathematics, as already stated; otherwise the science will not be of much service to you. In the same manner you must master the problems of mental action step by step, and through the process of serious thinking gradually increase your powers as you enlarge the bounds of your knowledge and attain correspondingly higher planes of consciousness.

Spirit-man must become familiar with the mental action between the incarnated instrument and that of the immortal mind operating on its mortal replica, or personality—namely, the phenomenon called man—and must learn how the uncreated mind conveys its sensations, emotions, and desires normally through its mask and thus communicates with its environment.

But few individuals have acquired the capacity to silence the mortal psychical organism and let the real *self*—the immortal ego—function normally through its replica and armor. When one realizes this functioning, he has discovered his immortal self. He has awakened to the call of the God within him. Emerson rightly says: "A man passes for what he is worth. What he is, engraves itself on his face, on his form, on his fortunes,

in letters of light which all men may read but himself. Concealment avails him nothing. There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of hands."

"All that thou hast thought,
All that thou hast felt,
All that thou hast said and done unto others,
That art thou, and thou art that."

CHAPTER IV

THE SPIRIT'S NEED OF PHYSICAL ENDEAVOR

THE first active desire of a spirit to create marks its beginning as a factor and a recipient in an incarnate world. At the time when mind, or spirit, began to manifest its involved attributes and apply its creative power, the phenomenon of incarnation occurred; and during the eons spent in labor and thought a planet was evolved with numberless types of living things, among which man, the latest to be developed, is mentally and physically the highest and most complex, being fashioned in the image of the archetypal form of spirit.

In the beginning of the phenomenon of the accretive embodiment of spirit, the result was the simplest form of creative effort and incarnate existence. However simple the embodiment, it possessed needs, wants, and desires, and to satisfy them it had to struggle and contend with its environment, so that labor and thought on its part were required for the maintenance of its earthly expression.

Through forced and incessant labor and thought in the incarnate and excarnate phases of life in Nature's Cosmic School, spirit thus accumulated experience and knowledge through the law of the integration and disintegration, or life and death, of its created phenomenon; and the continuance of this process, cycle after cycle, for vast periods enabled spirits to evolve our phenomenal incarnate world.

From the beginning to the end of the seven stages in the process of the world's formation, during which it was being fitted to be a habitation for spirit incarnate in the form of man, an immense amount of labor and thought had to be expended and much experience and knowledge acquired by the spirit before the phenomenon called *man* could be manifested.

One might think that Nature's Cosmic School was very liberal with its educational favors in permitting a spirit to take on a form called man and yet allowing it to retain all its ancestral animalistic traits and habits of mind, such as man exhibits today. Since spirit has so recently emerged from the lower conscious planes of incarnated beings, spirit-man naturally retains his acquired animalistic mind-traits, and mentally he yet resembles all the incarnate creatures that environ him and is wholly dependent on his five physical senses for information, as are all living creatures in the lower mind grades of Nature's Cosmic School.

Spirit-man escapes from the gestative imprisonment in his mother's womb to find himself a helpless being dependent upon the care and bounty of others. If he escapes the many fatal diseases incident to infancy, childhood, and youth, he becomes as a rule an intractable, headstrong, unthinking stripling, expressing many or all of the animalistic traits of mind; and as physical manhood develops he usually becomes an intellectual tyke—neither an animal nor a human being in specific mental and physical characteristics. He is yet a prisoner in Nature's merciless Cosmic School, and will be forced by the innate law of mental action within him to think and work normally in order to extricate himself from the accumulated débris of his past abnormal creations.

In this school of creative thought and labor one must

of necessity choose between right and wrong creative efforts, and in that choice lies one's potential creative destiny.

Over the portal of Nature's Cosmic School of Psychonomy and Psychogeny are inscribed these words:

INCARNATE AND EXCARNATE BEINGS MUST CONSTANTLY THINK AND LABOR NORMALLY.

It required many millions of years for a being in Nature's Cosmic School of mind, contending constantly with countless obstacles and surmounting them by means of incessant labor and thought, to unfold the innate creative power sufficiently to incarnate in the most efficient bodily instrument we call *man,* who made his appearance upon the earth as a savage hundreds of thousands of years ago and still exists on the planet in great numbers in fulfilment of an evolutionary purpose.

Through perhaps two or three hundred million years spirit has struggled, labored, and thought in contending with the phenomena called birth, existence, and death; and it has thus acquired the ability to incarnate in a replica called man—a great upward step in physical evolution made possible by the development gained in the struggle necessary to sustain itself in each of its countless incarnate efforts in the past.

The history of the evolution of the mental attributes of the being called man from the first beginnings down to the present day is not very complimentary to him, and he is yet confined in Nature's cosmic incubator and must labor and suffer poverty, sin, sorrow, worry, disease, and death—all in consequence of failure to think and create normally. Inherent in the mind of man is the law governing the mental attributes that must be *evolved by right thinking and right conduct* in Nature's

Cosmic School, which relentlessly, without pity or love, compels a being to abide by the consequences of its mental habits.

The law of conduct is within the mind, and no one but the individual himself can solve the problem or work it out. As long as he depends wholly on foreign aid, the creative power of the mind remains inactive and he becomes a sniveler full of fear and woes, with his prayers unanswered. Nature's Cosmic School has no love, no mercy, no patience, no ear for supplication, no hand extended to save. It demands of its factors and recipients continuous working and thinking along the normal course of mind unfoldment, which creates happiness, joy, contentment, and tranquillity of mind, in consequence of the fact that the individual has found his place in the macrocosm and will work, think, and create normally in accordance with the dictates of an awakened intelligence.

One should take delight in whatever labor one finds to do, and do it honestly, carefully, and in the most up-to-date way; for in so doing one develops creative ability, which, constantly exercised, will transform the animal-minded man into a really noble-minded one who loves to work in the most skillful manner, and who in so doing is in reality working out his own potential destiny and divinity.

It should be one's aim to do whatever the mind and hands find to do in the right way (the best possible way), with a consciousness that no one could do it better under the circumstances. An individual who has reached the stage of consciousness in which he puts his very soul (or mind) into everything that he does, necessarily and inevitably performs progressive, creative mental work and unfolds more and more of the still latent power of

mind. All that any spiritual being has acquired on its long journey of mind evolution has been gained in consequence of *compulsory labor and thought* in Nature's Cosmic School of creation and destruction, in which the mind is taught to create in a better and nobler way. On every hand it had to contend with seemingly insurmountable obstacles, and in so doing it acquired increased creative powers for self-preservation and greater mental alertness and bodily strength. The individual who feels no happiness, no joy, and no satisfaction in active thought and labor for himself, and more particularly for others, has no purpose in existence, but is simply drifting on the ocean of mind as an aimless thing, trying to get all he can for the least possible return on his part, thus cheating himself out of an opportunity to develop the innate, potential, creative power within himself. He is simply a thief who takes the created product of another and at the same time steals from himself the ability to produce what he needs and desires.

We can readily understand why Nature compels spirit-man to earn his bread "by the sweat of his brow." The effort thus put forth tames the animal nature and tends to make man acquire concentration of mind and the ability to think intelligently, so that he can gain knowledge and accumulate experience, and thus unfold the godlike creative powers of his mind. By constantly and normally developing these latent powers, spirit-man gains larger use of his five physical senses, so that he is able to perceive and comprehend the phenomena of life on the *excarnate* plane of spirit existence as well as obtain a more accurate knowledge of the phenomena of his *incarnate* existence and environment. How long will unthinking, uncreating, and undeveloped spirit-man be content with the limited view of phenomena that his

animalistic senses afford him—a range of perception that he shares with the swimming, creeping, crawling, quadrupedal, and flying creatures that also inhabit the earth for a presumably good purpose?

Man now exists in the midst of his own abnormal creations, and through his needs, wants, and desires he continues to create wrongly; therefore sin, sorrow, worry, poverty, sickness, and death—his own creations—beset and afflict him.

We may, then, formulate three propositions in relation to the subject in hand: (1) that the mental concept of a spirit that has created the phenomenon called man is to make a distinction between itself and its creation; (2) that the incarnate form is only an accretive, protective armor and an instrument through which the spirit gains knowledge and experience; and (3) that it is essential that the incarnate instrument receive the best of care, so that it will be capable of responding to every normal demand of the spirit within its created personality. When this knowledge has been attained, man can be said to have found himself and to have become initiated into a larger and a holier creative life.

Nature's universal incubator never intended that the brood called man should remain confined in the cosmic hatchery. It sends him forth, like a chick from its broken shell, into a denser phenomenal world to work out his destiny by incessantly thinking and laboring, thus preventing mental and bodily stasis, or stagnation, which would speedily result in mental autotoxemia of the organism and ultimately lead to the extinction of the individual man and of whatever degree of civilization he might have attained.

Constant normal labor of mind and body creates self-confidence and begets resourcefulness, the instigator of

new creative thought and energy that knows no failure. No kind of labor seems menial to the mind that puts its soul into its work. Concentration of mind can be well developed while one is engaged in manual labor or other tasks, and the faculty so acquired can be exercised further in creative and constructive thought during hours of rest and refreshment. The ox, the horse, the elephant, and even many men labor with little or no thought; hence they show little progressive development of mind. Nature exacts normal mental and bodily labor daily, without hint of a shirk or a quirk, as the price that all mankind must pay for their daily training in preparation for their birthright of creative efficiency.

Like many of the lower animals, most human beings today possess many good qualities for the existence of which they can give no definite, sensible reason. If they could be made acquainted with the natural law of mind action and its means of unfoldment, they would gladly embrace the opportunity that such knowledge affords. They are hungry and thirsty, mentally starving for lack of knowledge of the innate law of their being; but as long as the blind continue to lead the blind, mankind will cry aloud for a savior, now as in ages past, to lead them out of their present bedlam into freedom, and to show them how to change the moral and religious fabric of the social order and "remake this sorry scheme of things entire."

There must be—nay, there is—a way out of the moral, religious, and social disorders of the world that try and vex the spirit of our race. It will be found when man arrives at a proper understanding of the whence, why, and whither of his being. Then he will know and realize the joy of creative thought, and labor to unfold his godlike potentialities; and when that is attained the

dawn of the millennium will shed its benign radiance over a transfigured and ennobled humanity.

We may fittingly conclude the present chapter with the following splendid words of James Allen:

"You will realize the Vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you, secretly, must love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your Vision, your Ideal. You will become as small as your controlling desire; as great as your dominant aspiration."

CHAPTER V

UNFOLDMENT AND ENVIRONMENT

WITHIN the mind of spirit-man there should arise higher and nobler needs, wants, and desires for things that have not yet been attained, but are attainable through the mind's continuous creative efforts. For those who will give attention to what the spirit-mind sends forth in the way of promptings and mental impulses, and will heed them, entertain them, and energize them by constant attention and thinking and doing, the five mortal senses will respond to the creative demand of the spirit-mind of the individual.

Without fail, demonstration and realization must follow the demands of a dominant mind, and what was unrecognized by the physical senses will become recognizable through them. If one really and truly desires to see, feel, hear, and know more about the phenomena of the incarnate and excarnate planes of the world that environs him, and if he will exert his creative powers through constructive thought and conduct, then larger powers of perception and more extended use of his physical senses will be attained and the individual will be enabled to cognize the phenomena of incarnate and excarnate life that environ him, as well as those on other planes of existence.

A being in the incarnate or excarnate state of manifestation, when he becomes capable of seeing psychically the phenomena of Nature and understanding them, is

better able to arrive at accurate knowledge regarding the phenomenon called man and his environment.

Spirit-man's animalistic senses and the various organs of his body are of no greater use to him than his mind demands. The *mind* of a spirit created its incarnate organs, or body, and that which it created it can transform through continued training into a state of greater usefulness. It is this principle that renders progressive development possible.

When spirit-man, whether incarnate or excarnate, ceases to think earnestly and to labor to know more, retrogression of the mental powers takes place, accompanied by a return to savage existence. Or if he becomes embalmed mentally with self-satisfaction at what he already knows, he becomes stunted and remains a mediocre unit in the macrocosm until some mental cataclysm overtakes him. The potential creative power of his mind remains dormant and unprogressive, and he becomes mentally torpid, like the domestic and wild creatures that environ him. If one is going to get anywhere, the mental urge and push must be incessant; otherwise stagnation and disintegration will take place.

As a rule, the incarnate spirit called man remains a headstrong, thoughtless, abnormal creature in the kindergarten of Nature's Cosmic School until twenty or more years have passed, whereupon his tendency is to assume the animal habits and customs of his thoughtless ancestors, as do all incarnate living things that are his earthly companions and have a language of their own that man knows not. The spirit of the man who is not yet awakened to his limitless creative powers of mind is still functioning on the animal mind plane. He has eyes, yet sees not; he has ears, yet hears not—simply because the mind has not gained adequate command over the

organs of perception, his five physical senses, so that they are practically useless to him as a means of obtaining further information regarding his environment.

The mind of a spirit-being, whether in the incarnate or the excarnate state, functioning on the animal plane with its limited physical senses, cannot for a moment perceive or comprehend that the individual exists within the body of a planet, rather than on its outer surface. That which his limited spirit-mind, through the five senses that are atrophied from lack of use, conceives to be empty space is in reality the interior of a planet filled with elements and living things presenting phenomena similar to those on the mundane plane of existence, but in a more ethereal expression and manifestation of spirit.

Spirit is a psychophysical organism (and so is spirit when incarnate in the form called man), and it requires a psychophysical environment not greatly unlike that of those who incarnate in a denser state and are known as man. If man's mind is sufficiently developed psychically, he is able to observe through his bodily senses the phenomena of spirit and its environment in the ovate zone that envelops all living things on our plane of action. That which the undeveloped spirit-mind and its mortal senses perceive as solid earth has capsules, planes, or zones, which constitute Nature's incubators for the development of spirit and the unfolding of its latent powers.

Nature is a graded cosmic school for the unfolding of the innate law and creative power of mind. The earth and its ovate capsules, planes, or zones are only so many varied and adaptable mind incubators that will eventually hatch out, let us hope, a spirit-mind that can incarnate as man, not only in the image but also in the mental likeness of God. A being who has learned that normal mind-creation, by means of a continuous sequence of

thoughts and acts, is a necessity if development is to continue, has found the way of life in his own organism.

The earth and its ovate zones, or incubators, are so joined, interwoven, and blended that the incarnate and excarnate beings on the excursion of life always find, in each successive state, an environment appropriate to their stage of mind unfoldment. What is called *space* is much like what is called *solid,* in the sight of a person who possesses enough psychic development to perceive that there are not two extremes—solids and empty space —in the phenomena of the earth, although they may be so conceived by the undeveloped mind of either an incarnate or an excarnate being.

The difference between these two supposed extremes lies only in the degree of density corresponding to the development of the inhabitants, their environment being densest at the central core and becoming progressively more ethereal as the outer capsules, planes, or zones of manifestation are attained. From the center of the earth to its outermost regions, or zones, there is one continuous gradation of habitable regions, with all the psychophysical conditions essential to the various degrees of evolved mind and to the needs of a being that is mentally coming to be more and more nearly in the likeness of God.

On the mundane plane of denser world-stuff a spirit-being incarnates and is called man. Deep down at the innermost region of the ovate zones he exists as an undeveloped cosmic being whose primitive mind and physical senses barely afford him means of providing for his bodily necessities, as he moves about in so-called empty space, nearly as ignorant as the less evolved creatures, which are busy with their affairs of life like their fellow-creature, man.

Those who by thought and act have evolved and continue to evolve the limitless, innate, creative power of their minds are able to observe the phenomena that exist and take place in what is called *space,* and can see its inhabitants and communicate with them, as well as observe their psychophysical environment of land, water, forests, vegetation, birds, animals, and the like, quite similar to the so-called *mundane* plane inhabited by the primitive being called man. Nature does not thrust its dependents from its Cosmic School, or incubator, into empty space or into an incompatible environment, but gradually transfers them, as their individual unfoldment renders it possible and advisable, from one mind-incubator department, or conscious plane, to another, to which all their good mental belongings carried over from the past, as well as all that has been loved and remembered, may be brought along if so desired. All progress waits on normal desire, and requires the will and determination to act without ceasing; the lack of these means retrogression and a return to savagery.

We have discovered that so-called *space* and *solids* are not so dissimilar as our animalistic mind and senses report to us. There is really no division into space and solids, but rather one mass or aggregation of psychophysical world-material that is capable of instantly responding to every action of mind. By way of illustration, I shall liken what is known as space and solids to a world of more or less dense smoke-cumuli, filled with a fog or haze of fluffy, flocculent sentient things or substances extending in every direction, which offer no obstruction to the sight or to the passage of excarnate beings, and yet afford an environment that is more or less a counterpart of the environment that the incarnate and excarnate spirits possess on the so-called mundane

plane of the great Cosmic School. (The reader should bear in mind that all is mind, or spirit, and that it is only a question of a little greater or less density of aggregation of the sentient units that differentiates the various graded capsules, planes, or zones that constitute our planet.)

Involved in the essence of mind are the law and the creative power, and what is involved naturally requires long and tedious mental processes, accompanied with error, for its evolution and complete expression. Integration and disintegration, or life and death, are only the phenomena attending the creative law of mental progress toward the goal where the being becomes a law unto itself and dominates its environment, being thus enabled to evolve still further the limitless potentiality of mind.

The innate law of the mind and its creative power make its possessor responsible for the right or wrong creative use of it. The mass of flocculent cumuli of constructive spirit-material readily makes manifest objectively, and thus depicts minutely, the mind's creations of both uttered and unuttered thought. Every element in Nature and the mind-action of every living thing are manifested objectively in the sentient plastic mass of world-stuff that can be seen and handled. The little unit of mind encased in a pink seed thus tells its story before it has an opportunity to incarnate in a denser form (by producing its stem, branches, leaves, and flowers) to please the undeveloped mind and senses of the less advanced children of Nature, thus doing its mite in helping to fill so-called space. Likewise every living thing, however tiny or large, tells its mind-story in its own manner; hence there is no space so empty and no solid so dense that it cannot reveal its place and function in

Nature and yet afford no obstruction to sight or to excarnate moving things.

Life is beautiful, grand, glorious, and full of joy to those who comprehend the purpose of Nature's Cosmic School, which exists primarily for the purpose of unfolding the godlike attributes of the mind of the spirit being incarnated in a replica called man.

CHAPTER VI

DEVELOPMENT OF THE IMMORTAL SENSES

On the mundane plane of existence the armor and instrument, or the replica, of an incarnated spirit in its archetypal form is called man, and, in common with most living things in the earth, on the land, in the waters of the earth, and in the air, he is endowed with physical senses.

Nature forces spirit-man to struggle for existence with the elements that environ him, and also to labor to obtain his material necessities and to provide for the care of his offspring. In like manner Nature impels the insects, the ox, the horse, and all other forms of incarnate life that dwell upon our planet.

Man beholds the phenomena of life and death, and so do all the incarnate beings that are below him in degree of unfoldment of mental attributes. He does not know the cause or the purpose of the phenomena of life and death; neither does the fowl, the calf, or the pig he rears to kill.

Every living thing that swims, flies, creeps, crawls, or walks on all fours is instinctively afraid of man. Man is still so content with the information obtained through his animalistic senses that he, not the lion, deserves to be called the king of beasts. He is the arch-destroyer of his own species.

Like the quadrupeds and other incarnate creatures, man is physically and mentally very lazy and does not

care to think; hence Nature has taken good care not to coddle him in the lap of plenty, but has forced him laboriously to seek food, water, clothing, and shelter, to contend with numerous diseases as well as with the destructive action of the elements, and to live in terror of his fellow-men and of ferocious animals.

In every conceivable form and manner Nature has placed obstacles in man's path and provided destructive forces for spirit-man to struggle with, thus calling forth the creative thought latent within his mind. The history of the civilization of man and of the evolution of his mind from the earliest beginnings down to the present time is a continuous record of his struggles, losses, and gains—all for the purpose of compelling him to think more and to labor harder to prevent horrible catastrophes (such as the recent World War)—catastrophes that are due entirely to the animalistic mind and senses that still dominate spirit-man.

Spirit-man, like all other incarnated creatures that inhabit the land, the water, and the air, observes and comprehends but little of the earth's phenomena. He, like the other creatures of our plane, feels heat and cold and the moving air, observes the rain and the lightning-flash, and beholds the "solid wrinkled earth" and the canopy of heaven that covers him like a bowl, under which he moves about at will; but here his powers of observation seemingly come to an end.

Spirit-man must be made aware of the present limitations of his mind and of his five physical senses. The five mortal senses of spirit-man will not and cannot report to the mind what the mind does not want or is totally ignorant of. They are merely servants of the mind, which they supply with no more information than it demands or desires to obtain.

Involved in the mind of a being garbed in the replica called man are limitless possibilities, whether he be in an incarnate or excarnate state of existence. A being incarnated as man should not be content with the characteristics of his animal consciousness and with similar avenues of information regarding his environment. Ants, roaches, and bees have no more use of their senses than their minds will permit; neither can spirit-man have any more use of his sense-avenues of information than the degree of unfoldment of his mind makes possible.

The five physical senses are only instruments of the mind, like the arms, legs, wings, and vital organs of all incarnate and excarnate creatures that participate in the phenomena of Nature. By unfolding his mind through constant desire and consecutive thinking, spirit-man will gain higher and higher planes of consciousness through the response of his avenues of information to the demands of his mind—similar to the response of other organs of his body under the process of long training. Spirit-man's mind, through its constant and intense desire to know and to understand, does not evolve additional senses, but simply makes better, or higher, normal use of the five senses he already possesses.

The past history of man and his present sad condition physically and mentally cause him to long, hope, and pray for something better. He has mentally wandered far afield, feeding his mind on husks in the land of Mammon and thus retaining all his animal attributes. He lives in a spiritual land of boundless plenty and knows it not; but now the people of the earth are yearning for some one to show them the way out of the plane of Mammon's consciousness into that of the Brotherhood of Man and the Fatherhood of God.

Spirit-man has dug and bored into the bowels of the

earth and searched the depths of the ocean to find wealth, happiness, joy, and peace of mind, all the time waging fierce mental and physical combats with his fellow-beings, thus playing the part of an untrained and boisterous pupil in Nature's Cosmic School until he can become a law unto himself.

In the course of long periods of time, the spirit of man finds itself on the mundane plane for a comparatively short while for the purpose of developing and unfolding the limitless innate creative power and law of his mind, thereby learning in a normal way in Nature's Cosmic School to become more and more in unity with his inner divine self, his fellow-man, and his environment.

Spirit-man need not hope, pray, or wait for some one to force happiness, joy, and peace of mind upon him, for the desired result cannot come in that way. All that spirit-man desires is inherent in his own mind, but it must be cultivated and unfolded by normal thinking and conduct. No one can inject the blessings we have enumerated into the mind of a lion, a tiger, or an elephant, or, as already stated, even into spirit-man, as long as he remains in his animal consciousness.

There is nothing in the earth, or upon it, or in the heavens above, that mind has not created or evolved, and the phenomena merely wait for a mind prepared to receive them. What your mind is prepared to receive you have already acquired. Do not retain and hoard that which your mind has obtained, but release it like water flowing from a spring, and forge on in your mind's excursion for newer, better, and richer discoveries, that you may thereby enlarge your mental domain. One desire should be paramount in your mind, and should direct all its acquirements; namely, the desire to

obtain knowledge and wisdom that you may *know* God, yourself, your fellow-man, and all living things, incarnate or excarnate, in Nature.

Spirit incarnated in the personality or instrument called man should as speedily as possible acquire the ability to use its mask normally, and, as it were, double the functions of its five physical senses and become able to perceive the phenomena of excarnate life as well as those of incarnate existence. The five mortal senses cannot convey a whit more to the mind than it is able to conceive or desires to know.

The mind of spirit-man constantly requires new and fresh thought-soil from which to take mental food for further growth or unfoldment. Spirit incarnated in a vegetable form is wholly dependent on the soil and the other elements of its environment for continued growth. Spirit-man is a vegetable organism that is capable of finding new mental soil or environment if prompted by desire. If not pushed by desire and an urge to know more, the mind becomes a prisoner in the permanent mental soil of self-satisfaction and ceases to evolve its creative possibilities in accordance with the principles inherent in its being.

The mind of spirit-man should avoid becoming prisoner to a dominant idea. This condition is usually brought about as a result of spirit-man's uniting in a cause for the sake of effectiveness, this developing into self-protectiveness and then petrifying into obstructiveness to the mental progress of mankind. For political and religious liberty the mind of spirit-man has been in a constant struggle from the dawn of his existence on earth down to the present time.

Over the portals of all our educational institutions should be inscribed the following maxim:

HINDER NONE AND HELP ALL.

Mankind is greatly in need of teachers and schools devoted to the subject of Psychonomy, that it may learn the principles of the law of mental action between incarnate and excarnate beings and also the power of thought over environment. Spirit-man must learn how to silence his physical instrument, so that, after many efforts repeated over a long period of time, the immortal mind may command to the fullest extent the normal use of that instrument and its organs. When the mind of a spirit in the incarnate or excarnate state of existence awakens to its innate creative power, the words *cannot, impossible,* and *doubt* will vanish from its lexicon and cease to confine it within narrow bounds. A person may be unconscious of the possession of one or more phases of psychic power, or even when conscious of it may neglect to unfold his latent ability and thus retard development of the mind indefinitely.

Is It Worth While

for a spirit in its incarnate form to acquire the ability to communicate with an excarnate spirit; to hear words of love, advice, and admonition; to feel the touch of the dear ones who have laid aside the mortal body and to know they are near; to *know* (rather than to have faith or even to doubt) that life is continuous; to know that life has a real and noble purpose and is worth living; to realize that excarnate spirits know your every thought; to realize that they visit, dine, and hold receptions in your home; to see your home filled with beautiful plants, trees, and flowers and smell their varied perfumes; to see spirits traveling through so-called space on horseback, in wheeled vehicles, or in ships; to see spirits, far above the clouds, plunging through so-called space carry-

ing an American flag on a pole and clearly displaying all its colors; to see ethereal vehicles beautifully illuminated as though by the scintillation of diamonds; to see ethereal forms with indescribable brilliants here and there on their bodies illuminating vast areas; to visualize the realms of the gods and goddesses who have graduated from the Cosmic School; to see spirits descend and reascend into the heavens on balconies held together by strong ropes; to see the manifestation of printed pages, as of a book or newspaper, and to realize the astounding degree of mental concentration required to hold the words and lines so very accurate and so clearly perceptible; to observe the beginning and completion of a world; to see the inhabitants of the interior of this planet; to read the life-story of a seed, nut, root, stem, or egg before its ultimate manifestation in denser material form; to see the sentient mind units, or spirits, that constitute the phenomenal world; to know that what we call *space* is filled with living things; to know you are enveloped by and press your way through dense, sentient world-stuff making living, objective things out of every thought you think; to know that there are no secrets in Nature; to know that you are both a factor and a recipient in the phenomenal world in which you exist; to know that inherent in the mind of each human factor and recipient is the law of normal creation, unity of purpose, and mutual helpfulness that will eventually evolve a being possessing godlike attributes; to realize that this law must continue to unfold divine beings on both the mundane and supermundane cosmic planes; to know that Nature's unity of purpose will develop the minds of beings, in whatever state of existence they may be, until they become one with good, or God, in all their future creative efforts; to find your place and

purpose in the macrocosm; to eliminate all fear through knowledge; to realize the divine purpose of man in Nature; to know you can evolve by thought and will to a comprehension of a God-power within yourself; to know that the creative power of your mind is limitless, if you will constantly use it in a normal way; to know that you live in the midst of boundless plenty that is yours if you will accept it; and, finally, to realize that the spirit of man need not be a prisoner in a mortal body?

Is all this worth while?

It *is* worth while to take part in an excursion in the Macrocosm—when you know how to equip your soul to dominate all that environs it and be a law unto itself, full of a tranquillity founded upon the certitude that there is nothing but good in the universe.

The stranger at my fireside cannot see
  The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
  All that has been is visible and clear.

The spirit-world around this world of sense
  Floats like an atmosphere, and everywhere
Wafts thro' these earthly mists and vapors dense
  A vital breath of more ethereal air.

So from the world of spirits there descends
  A bridge of light, connecting it with this,
O'er whose unsteady floor, that sways and bends,
  Wander our thoughts above the dark abyss.

—LONGFELLOW.

CHAPTER VII

THE PHENOMENA OF THOUGHT

WITH the conscious psychodynamic upward reach of a spirit-being from a lower conscious plane of existence to a higher, and the benefic aid of spirit-beings of a higher plane yet to be attained by him, spirit-man now finds himself on this phenomenal plane where all the living things wear masks, as he does.

By what means can the spirit animating all objective living things in Nature take on the mask of personality, as observed by spirit-man's incarnate senses? This is not so difficult to conceive when we realize that there is but one archetypal form and essence in Nature—mind, or spirit—and that each psychic unit manifests in its own particular type, way, and manner.

Psychic units, monads, or entities constitute all the elements in Nature and help to present to the incarnate senses of spirit-man the varied phenomena of Nature, or as much thereof as they are able to recognize. Study of the numerous phenomena of spirit enables us to perceive how each species perpetuates its kind in accordance with psychic, accretive law during gestation and after birth, until the mask, or personality, of the dominant spirit is completed by the psychic units constituting the embodying and sustaining planetary aids to spirit-being. The phenomena of Nature observed by spirit-man are but an aggregation of spirit entities answering the desire of the spirit—the creator of each particular manifesta-

tion in Nature. Thus by thought or desire spirit-being becomes incarnated in an armor and instrument made without hands, and through desire the union of the sentient incarnate mask with spirit is sustained. Thoughts also are made to incarnate objectively as long as they are energized by spirit.

A spirit-being is the father of its incarnate personality (the son), and the father (spirit) speaking through the son is the creative word. Hence, knowing that the spirit is a creator, we feel the sacredness of each being, and the duty of normal creative thinking becomes an imperative obligation at all times. He who wrongly directs the creation of a spirit-being into error sins against the father, the son, and the word. The spirit, being the father of the word, knoweth all his thought-creations, which become the creator's companions in all their incarnate details—to the creator's joy or sorrow, as the case may be.

Spirit-being is not so incomprehensible to the immortal senses of spirit-man as many are led to conclude from information furnished by the incarnate senses. These serve their purpose for spirit-man in a limited way until he has attained full control over his physical armor and instrument, at which time the spirit senses should come to his aid on life's ascending way.

Spirit-man, like all the varied living things below him, could not exist without the five physical senses, for many good reasons; consequently he possesses such in common with the ants and the roaches. Spirit-man, like less highly endowed creatures, is thoroughly content with his five limited incarnate senses, and therefore makes no effort toward larger attainment by the unfoldment of the immortal spirit senses. Contentment shuts out creative desire and arrests development of the mind

for further creative thought and manifestation of spiritual being.

Our study of the spirit and its phenomena in Nature resolves itself into a better understanding of spirit-man and his word made manifest in the past and to be manifested in the future. The study of spirit and its created phenomena is simple and easy to one whose spirit perception is clear and whose mind is unfettered by the present status or the past history of incarnate spirit on this phenomenal plane of expression.

Aside from the more dominant spirit-beings that by their creative word call into existence many of the phenomena of Nature, there are countless spirit servitors, or nature-spirits, that obey and make incarnate the spoken word of a spirit-being or a dominant spirit on conscious planes below that of spirit-man. They are psychic nature units that answer every desire or call to construct or bring to completion energized thoughts or words and thus make the word objectively manifest in this phenomenal world.

Spoken language is not an essential means of communication between incarnate beings, nor between excarnate beings when the spirit senses are sufficiently developed to see the materialized creation of unuttered ideas or words, which become living, manifesting, objective materializations in all their details, and serve to convey thought far better than articulated words. Spirit-man's physical senses can even discern the silent or unuttered creations of a mind in the incarnate bodies of his fellow-beings, and even in the creatures on his own mind-plane of manifestation. This is readily accomplished by the ever-ready response of the sentient nature-spirits who construct and objectify the creations of mind or spirit on the numerous planes of spirit activity. These

sentient nature-units integrate forms as observed in the phenomena on the earth and on the ovate plane, as the psychodynamic creative power calls them into aggregated existence and energizes the creation. But when the mind-force is withdrawn from the materialized creation, disintegration of the sentient builders takes place and the creation ceases to manifest. The spirit-being that called the man-form into existence by its word does not die, nor do the sentient form-builders that answered the call and made up the incarnate body. Thus the word becomes flesh, and its withdrawal from the created form is called death. Therefore all the phenomena produced by spirit in Nature are for more or less temporary use, being discarded as the being unfolds larger and larger creative powers. This idea has been beautifully expressed in a poem by Oliver Wendell Holmes entitled "The Chambered Nautilus."

Thought creations of spirit-man may be normal or abnormal, possessing all the varied grades of force and activity, as well as the power of endurance for good or for evil on the conscious plane where they are created and energized. Spirit is the creator of its own peculiar environment, and through thought creates all the living things that inhabit its incarnate world. The Great Teacher said: "If you see me [the incarnation], you see the Father also; I and my Father are one." The Father, the Son, and the Word are one—a trinity that produces all the phenomena in Nature, in which every spirit-being is a factor and a recipient. Hence the oft-repeated saying: "God is in everything, and God is a Spirit." There is nothing in Nature but spirit and its created phenomena, or "the Word made manifest."

The Father (spirit), through the word, is made incarnate by the aid of sentient entities (units of mind, or

spirit), which constitute the integral parts of all the elements in Nature, forming a measureless ovate globe, compactly filled with sentient world-material that can be called upon to produce all the phenomena of Nature observed by spirit-man's physical as well as spirit senses.

Spirit-beings pass with ease through substances that the physical senses recognize as solids; and similarly incarnate man passes through a dense mass of living things which constitute Nature's workshop materials for the use of spirit on the various planes of expression above that of the sentient world-stuff that enters into all the phenomena of Nature through the power of the creative word. Therefore incarnate and excarnate spirit-beings exist in a more or less dense ovate ocean of spirit-entities, which constitute Nature's building-materials that respond to and manifest a want, desire, or word on a denser phenomenal plane.

It is simply a matter of spirit on one plane of consciousness responding to that on a higher plane when the creative word is put forth by a dominant spirit to incarnate, be it the smallest unit or the greatest manifestation of life in Nature.

These sentient world-stuff builders not only constitute the incarnate form, or mask, but sustain all its functions of life and make possible the intercommunion of spirit on the various conscious planes of existence. These psychic servitors are essential for the intercommunion of incarnate and excarnate beings by thought only, or by the spoken word, as necessity or convenience may suggest. These sentient units perform a twofold function, that of materializing thoughts or words and that of conveying sound; hence the two means of spirit intercommunion. The seeing of the materialized thought-forms is a very complete means of intercommunion, as all the details of

the subject are thus more minutely expressed than by sound and words, as in spoken language, which is greatly limited in its power of conveying what the mind desires to express. The mind can hold no secrets, even if no words are uttered, since every intellectual impulse is a creation made objective at once by the psychic recorders of mental action. Hence the saying: "God knows your every thought." Life is continuous self-expression, which is self-revelation.

Nature's sentient builders are not all individualized or restricted psychic units by any means, as they, too, incarnate in forms of all grades and are thus able to do their bit in serving the spirit, the word, and the son, and in producing the phenomena essential to the creator's manifesting power on the various conscious planes of expression. All species of life present their psychic phenomena on the ovate psychic plane, and, when conditions are afforded for incarnating on the earth plane, their phenomena become denser and find corresponding physical expression, so that they, too, may tell their story to the mortal senses of spirit-man. How interesting it is that the seemingly voiceless seeds, nuts, roots, eggs, and the like, can reveal their latent creative ability at all times, while awaiting the opportunity to incarnate on the earth plane of manifestation to please and entertain the physical senses of spirit-man! The various metallic and other substances tell their psychic story also, in the phenomenal world, to be recognized and appreciated by those whose powers of perception are sufficiently developed.

The phenomena of a thought can likewise be seen and handled, and, if the object thought of is far away, the thought phenomena can be traced from their mental source through the intermediate substance to the distant

object and its environment. It is not difficult, for instance, for an excarnate being to express its appreciation of courtesies received from an incarnate being by presenting the latter with flowers, and the incarnate being can return the compliment by presenting the excarnate friend with beautiful plants and shrubs, thus exchanging the graceful civilities so highly valued by mutual friends. An incarnate psychic entity encased in a seed mutely and beautifully tells its story of stem, leaf, and flower to an incarnate being who can see its ethereal created phenomena, and it can thus prefigure, before it comes to be more densely incarnated on the earth plane, what the nature of its manifestation will be.

Every theme of intercourse between spirits, whether incarnate or excarnate, by means of thought only or the use of speech, becomes materialized* and thus made objective. If the tearing down of a building is planned, the whole course of its destruction by the wreckers becomes a visible reality; or if it is the erection of a building, the entire process is made objective, as though the psychic observer were standing across the street and actually witnessing the work of construction. If an incarnate or excarnate being has in mind some beautiful scenery, it is made manifest objectively in all its minute details to one who can see materialized thought phenomena.

Instrumental music that expresses human thoughts and emotions is thus materialized, showing what the composer desired to depict. Military music presents a wonderful materialized phenomenon of an army marching and of battle scenes. If a person possesses a strong, steady mind, accompanied with adequate creative force,

* It is understood that the word *materialized,* as here used, means "made manifest or visible to the psychic sense of the observer."

the object that is thought of should be materialized to the extent of being seen even by the mortal senses of spirit-man. All our cosmic phenomena, therefore, are "the word made manifest," uttered by its factors and recipients, who are incarnate and excarnate beings.

When spirit-man can *see* the mind-creations that are incarnated in his physical body, the dawn of the judgment day is at hand, and the Book of Life, hitherto sealed as with seven seals, is at last opened for him to read.

Much earnest thinking expresses an honest discontent with ignorance. Introspective thinking helps the mind to take an inventory of the extremely valuable thought-creations on hand. It will keep an individual so busy adjusting and evaluating the good and bad creations of his own past and present that there will be no time to do it for others. The lack of useful introspection results in theophobia, and the mind-creations (if ever there were any) then cease, while the individual awaits the long-desired help. Much thinking, especially of an introspective nature, for good creative purposes awakens the deity within the spirit, and at its birth the spirit becomes a living soul.

"Sow a thought and reap an action;
Sow an action and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny."

CHAPTER VIII

IDENTIFICATION OF EXCARNATE BEINGS

In court proceedings great stress is laid upon the proper identification of a person accused of crime, and this often presents great difficulties for the witnesses.

It is frequently impossible for spirit-man to identify one or both of his parents while they are still incarnate and wearing the mortal mask, or even to know who they were. Very often an individual fails to identify a fellow man whom he has not seen for twenty or thirty years. One or two incidents mentioned by an alleged old acquaintance are at once accepted as conclusive, as the matter is of no special interest or consequence in most cases. Since the most important feature of such a meeting is how agreeable it is and what information is gained, positive and unmistakable identification is generally dispensed with.

In meeting and communicating with excarnate spirits that inhabit the ovate zone of the earth that environs us, we consider, similarly, whether our precious time has been wasted or has been profitably spent in quest of the information and knowledge so greatly needed and desired.

Those engaged in psychical research attach great importance to and lay great stress upon the *identity* of the excarnate spirit with whom they are in communication. They waste much precious time by their mental,

quizzical, critical, egotistical, doubting, and often ignorant manner of communicating with an intelligent being, who is presumptively worthy of being treated in an interview with the same courtesy and consideration that would be shown to a fellow-being still incarnate.

Usually the most ardent and self-assertive psychical researcher is one who is largely or entirely destitute of psychic unfoldment himself (though often full of spirit ferment), and who is therefore unable to realize the true nature of psychic phenomena and to perceive the clean and wholesome side of psychic intercommuncation. But we must always bear in mind what has been well expressed by Bulwer: "Truth can no more be seen by the mind unprepared than the sun can rise in the midst of night." Emerson voices the same thought: "God screens us evermore from premature ideas. Our eyes are holden, that we may not see." And there is an Arabian proverb that runs as follows: "He who knows not, and knows not that he knows not, is a fool: avoid him. He who knows not, and knows that he knows not, is untaught: teach him. But he who knows, and knows that he knows, is a wise man: follow him."

An intelligent excarnate spirit worth communicating with knows the individual spirit-man's every thought, uttered or unuttered. When an incarnate being, in an arbitrary and cunning manner, presumes to "test" an excarnate spirit by deceit, dissimulation, or the use of false names, he deserves to get misleading and nonsensical replies; and he usually does get them, to his great astonishment. He is ordinarily too obtuse to realize that he has received a severe and merited rebuke. Such a self-constituted psychical researcher, so full of conscious deception, would not elicit an intelligent and straightforward response from even an incarnate fellow-being

who had discovered his nature before the conversation began.

A few spirit-men are aware that not all of their fellow-men are fools, and likewise not all of the excarnate spirits that environ man in countless numbers. "He who waits until all things are proved will have experience only to reward his patience."

What a spirit-man *thinks,* he will surely draw to him through the immutable natural law of cause and effect. The would-be saviors of man admonish him with great vehemence to beware of thoughts of doubt. If one does not *think,* no doubts will enter his mind. He must not communicate, say these moral and spiritual monitors, with fellow-men who doubt whether they are right themselves, nor with excarnate spirits who have the ability to think and to express themselves on subjects vital to the progress of the people of the earth.

It is only mental cowards that fear danger in interviewing any of the living things that environ them in either the incarnate or the excarnate state of existence. Who but a coward would have fear, or be apprehensive of evil or of danger, if he should meet in person the historical Lucifer and all the so-called fallen angels, said to constitute one-third of the population of heaven, that he brought with him? The immigration regulations on this planet must have been very lax at one time to permit angels to migrate to it. The territory called heaven could not have been very large when it was possible for this little, far-off earth to accommodate one-third of its population without any one's making a protest or getting out an injunction.

According to some of the Church Fathers, there would have been no spirits in and upon the earth, to environ and communicate with spirit-man, had it not been for

Lucifer and his band of angels from heaven who located on this planet. Many good people would find this a cheerless and godless world without excarnate spirits to communicate with, since they are so vitally helpful to those whose immortal souls and spirit-senses are opened, and who are thus able to comprehend the workings of the laws of Nature. Naturally all those who have to depend upon their animal state of mind and their senses are full of fear and have a sense of danger when so-called ghosts are mentioned, and this is as it should be; the mentally blind flee when no one pursues them.

Negative Attitude of the Clergy

Well-intentioned ministers of the gospel constantly reiterate that the spirits of the departed abide in the graves and there await the judgment day, at which time they will come forth from all the ancient and modern graveyards, and, when the angel Gabriel sounds his trumpet, will arise and ascend into heaven or descend into hell with their ludicrous once-enfleshed earth-bodies. To this absurdity, arising from utter lack of spiritual comprehension, they add that Lucifer and his angels will cease to exist in the twinkling of an eye, and that the wicked are to be cast into a realm of utter darkness lighted only by the flames of burning sulphur and brimstone.

Now, all these various ideas, mythical or otherwise, regarding men, angels, spirits, Lucifer, and even Santa Claus, are fresh mental yeast-cakes to keep up constant fermentation within the mind of spirit-man, for the purpose of brewing thoughts that ought to be very intoxicating, humorous fairy-tales adding sweetness to Nature's thought-brewing process, which should never cease if

one wishes to attain anything tangible by the dynamic action of the mind.

How amazingly ridiculous and presumptuous it is to suppose that, from the time when animal-like man began to chatter a few words of a language about a hundred thousand years ago down to his present semi-civilized state, God could give him messages when his mind and senses were little more developed than those of animals, and while he was lost in Mammon's conscious night!

In the obscuration of spirit-man's mental dilemma, when his mind gropes about to find a path to the light, many teachers and preachers have tried, with oracular arrogance and certitudinous complacency, to point out the way of deliverance. But their mental dynamos were so weak that one lone idea stopped their motion, and they have been harping on that single string ever since, believing and proclaiming that they have found the way and have the only message from God regarding the means of man's deliverance from his ignorance and his deplorably undeveloped state.

There is no place in either heaven or hell for an *ignorant* spirit-man, since he belongs rather to the animal than to the human domain of Nature. As Ingersoll has well expressed it: "The people perish for lack of knowledge. Nothing but education—scientific education—can benefit mankind. We must find out the laws of nature and conform to them." But spirit-man is an extremely lazy creature, by natural inheritance from his animal forerunners, and has no desire to think or work, any more than a muskrat or a turtle, so far as the unfoldment of his mind is concerned.

The Bible records many instances of messages from God and the angels, delivered to spirit-man at various times and places; but the self-constituted expounders of

the Scriptures are as a rule quite unable to discuss these intelligently. They do not possess sufficient mental unfoldment to enable their ordinary senses to perceive the phenomena of excarnate spirit existence and to understand how communication between excarnate and incarnate beings can be effected; therefore—although it is a subject that, as ministers, they should be competent to explain and elucidate—they very prudently avoid it or fail to mention the bearing of the recorded Biblical cases of spirit communication upon the question of such intercourse at the present day.

The Great Teacher, about whom they profess to know so much, healed the sick and cast out evil spirits from the bodies of spirit-men. Moreover he said: "Greater things than these shall ye do." And in the Epistles we read regarding healing: "If any be sick among you, let them send for the elders of the church." But of all these things the reverend gentlemen say little and know less, not having any real knowledge of the operation of natural laws in this metaphysical domain.

A professor lecturing on higher mathematics is presumed to be familiar with the details of his subject, however difficult, and it would be very embarrassing for him to evade complicated parts of it in consequence of ignorance. This very thing, however, we frequently find in the pulpit, from which apparently no one is debarred for lack of spiritual knowledge or of insight into the higher realities. But we must charge ministers not merely with evasion and resorting to stock formulas such as *saving grace, atonement, salvation through faith,* and the like, which is bad enough, but also with positive perversion of truth and promulgation of false doctrines, which is infinitely worse. But people will not be led, or misled, any longer with "fears of hell and hopes of

paradise," and they are coming to demand frank, open, honest, and truthful statements in regard to the things of the spirit.

I once heard an Irish clergyman try to explain away certain derogatory remarks that he heard had been made about him. The matter was a very embarrassing and difficult one for him, and he hemmed and hawed confusedly for a time. Finally, however, he "got his bearings" and informed his amused congregation that he was just as good as his nationality, temperament, education, and development of mind would permit. "Honest confession is good for the soul," it is said; and people always respect a candid admission of intellectual limitation on the part of a speaker or leader.

It would be illuminating and highly revelatory if the ministers of the various religious sects were to deliver a number of discourses on what they do *not* know about the spirit phenomena mentioned in the Bible, concluding with a talk on the little they actually know and can demonstrate regarding the laws that govern all mental action and interaction in Nature. Unfortunately we cannot look forward to such a series of sermons, for the speakers would therein reveal themselves as blind leading the blind.

Of late it has been thoroughly demonstrated to mankind that certain varieties of false religious belief can get men as well as nations into serious trouble. Certain groups of men, or nations, firmly convinced that God is on their side, proceed to fight other groups, regardless of how much slaughter and devastation may result, thereby merely repeating in modified form the history of mankind as recorded in the Old Testament. (Perhaps it is the devil, not God, who is their champion!)

The ministers of various religious denominations tell

us of a jealous and revengeful God who created all things in heaven and on earth, and without whom nothing was made. They tell us, too, about Lucifer, who made so much trouble in heaven, and who, with his angels, has ruled this earth for two hundred million years and will continue to do so until another world war takes place and is fought to a final finish in 1925, according to the prediction of certain queer Bible students. The following is their adaptation of one of our most popular hymns:

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where his grapes of wrath
are stored;
I see the flaming tempest of his swift descending sword;
Our King is marching on!

"Glory, Glory, Hallelujah!
Glory, Glory, Hallelujah!
Glory, Glory, Hallelujah!
Our King is marching on!

"I can see his coming judgments, as they circle all the earth,
The signs and groanings promised to precede a second birth;
I read his righteous sentence in the crumbling thrones of
earth;
Our King is marching on!"

Yet spirit-man seems to be doing a little independent thinking nowadays, and Nature never seems to care whether it is wrong or right, so long as he keeps on thinking more and harder than ever before.

If all the psychophysical phenomena that are said to have occurred in heaven and on earth between God and Lucifer can be shown to be in conformity with natural laws, it is natural to suppose that they actually took place

and that they can take place again. But we must remember that many of the earth's phenomena occur in accordance with subtler and higher laws than can be demonstrated in our laboratories—laws that elude, and will continue to elude, the clumsy efforts of the physical scientist altogether.

An excellent conception of religion is that of the simple-minded old peasant woman who said: "I want to rise from my grave with a pail of water in one hand and a brazier filled with burning coals in the other. With the water I will put out the fires of Hell. And with the brazier I will set fire to Heaven and burn it all up. And then the people will love God and His Son for themselves alone, not because they fear Hell's fire or selfishly desire eternal bliss."

There is one especial, peculiar, divine attribute predicated of God, and I cannot understand why any more limiting qualities were added to detract from that one, namely, GOD KNOWS NO EVIL. This is a glorious scientific fact in Nature that can be proved, demonstrated, and realized both on earth and in heaven.

All that spirit-man's mind needs, wants, and desires in the domain of Nature can be his if he will labor assiduously to acquire the mental ability to perceive and attain it. For many thousands of years spirit-man's mind and body were corralled and cooped up on a small portion of this earth. Time waited patiently for the birth of a scientific thinker of heroic mold and dauntless courage, in the person of Christopher Columbus, whose will defied all obstacles, difficulties, and dangers that stood in the way of the attainment of his great purpose. Purely as the result of scientific study a great additional expanse (two entire continents) was discovered and made available for settlement, and needed space for

the development and expansion of so-called civilized man was thus happily afforded. All of this was due to a scientific mind aided by a then recently developed instrument, the magnetic compass. In this manner a study of Nature's wonderful laws enabled an immortal spirit embodied in a human personality to become one of the great benefactors of mankind.

There is no chance, no destiny, no fate
  Can circumvent, or hinder, or control
  The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it, soon or late.
  What obstacle can stay the mighty force
  Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
  Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
  Is he whose earnest purpose never swerves,
  Whose slightest action or inaction serves
The one great aim. Why, even death stands still,
And waits an hour sometimes for such a will.

—Ella Wheeler Wilcox.

Now vast multitudes of spirits wearing the mask of man inhabit all portions of the two new continents. Naturally they are not content in their new abode, being cooped up like chickens or confined like pigs in a pen. In their minds there naturally arise more needs, wants, and desires, and their spirits hunger and thirst for a wider scope for mind action; hence the attainment of a new ovate region belonging to this earth becomes a necessity for the satisfaction of spirit-man's yearning for greater liberty of thought and action.

Scientific study of the laws of mental action and

mental unfoldment has opened up a new ovate continent, or a zone for the habitation of spirits in a slightly less dense embodiment than the one used while gaining knowledge and experience on the mundane plane, or densest phenomenal region of the earth. Nature in her wisdom bides her time, as in the case of the discovery of new continents by Columbus, and awaits a fitting moment for the exploration, by sufficiently courageous spirit-men, of other inhabited regions belonging to the earth's ovate extension, in much the same way as Columbus discovered regions already inhabited by both incarnate and excarnate beings.

Many centuries before the time of Christ the Egyptians knew and taught the immortality of the soul, and this truth was asserted by Greek writers from Herodotus to Aristotle. Plato, who was born in 428 B.C., taught the doctrine more plainly than any other Greek philosopher. This teaching also appeared at an early date in India, where it was handed down from teacher to pupil for centuries and is explained in numerous old mystical and philosophic writings.

The fact of the continuation of both the personality and the individuality of a spirit, after the discarding of the temporary mask utilized in the incarnate state, should have been common knowledge among mankind ever since the first promulgation of the doctrine of immortality in Egypt and in India.

A pall of mental darkness resulting from abnormal psychophysical causes has enveloped the earth's inhabitants ever since the dawn of civilization, and it has abated but little up to the present time. History records the result of blind man's groping forward under blind leaders during the long night of his enthralment. The nations of the earth have passed through the throes of

many psychological cataclysms, and the most recent one, which began in Europe in 1914, has seared the minds of men who do not understand the principles of cause and effect at work in both national and international psychosis, or mental derangement.

No human progress of real consequence can be achieved so long as the characteristics of the animal, Mammon, and theological types of consciousness are predominant among both men and nations.

CHAPTER IX

SOME FACTORS OF MAN'S ENVIRONMENT

THE vast expanse of so-called space that envelops the apparently solid earth like an immense shell, with the globe in its center, is really an essential continuation outward of the planet itself. The great region that extends from the earth's surface to the outer border of the ovate zones is compactly filled with phenomena similar to those of the mundane plane, the density of embodiment decreasing successively from zone to zone. The seemingly solid incarnate center, or core, called the earth is radioactive, and the continuous emanations from the immense volume of its varied constituents pass outward into the less dense globular extension of the earth, and *vice versa.*

It is conceivable that the rate and the amount of radioactivity emanating from the body of spirit-man within a single hour might transform every conscious unit of his organism. The radioactive emanations from a unit of mind, or from an aggregation of sentient units forming a corporeal body, reveal its life history to a psychic observer, whether it be in a denser or a less dense state of incarnate existence.

In the great globular or ovate extension of the earth there exist and function all the psychoplastic elements and all the other phenomena of life that are manifested upon the denser region that we know as the earth's surface.

Let us consider, as an instructive example, the psychoplastic substance called water—an element that covers two-thirds of the total area of our globe and is so very essential to life in every form. Through the inexorable law of disintegration, water (like all the other incarnate phenomena in Nature) constantly excarnates and passes into a less dense phenomenal region of the earth, the atmosphere, remaining there for a time in a vaporized state. Through the corresponding natural law of integration, which is a phase of incarnation, it undergoes a process of gestation by accretion, and is formed into flocculent cumuli of condensing vapor; these, growing ever denser, heavier, and darker, become more or less opaque clouds, which exclude the sunlight and darken the regions of the earth over which they move, until finally, accompanied at times with vivid flashes of lightning and peals of thunder, the water is reincarnated on the earth in the form of raindrops, hail, snow, dew, or frost, thus becoming once more a part of earth's objective phenomena.

In consequence of this cyclic process, water is often used as an analogy for the incarnation and excarnation of spirit-man, as in the following lines translated from the German of Goethe:

"The soul of man
Is like the water.
From heaven it cometh,
To heaven it mounteth,
And thence at once
It must back to earth,
Forever changing."

Perhaps something of the same water-analogy was

present as an underlying thought in Tennyson's mind when he wrote:

"The hills are shadows, and they flow
From form to form, and nothing stands; . . .
Like clouds they shape themselves and go."

In this fashion all that constitutes the integral part of the phenomena of life in the more ethereal planetary regions can put forth creative energy and utter the creative word, whereupon reintegration or reincarnation begins to take place. Through Nature's law of accretion and the phenomenal process of embodiment the ethereal, sentient substance becomes denser and denser, until a nebular mass is observed, out of which a planet is in due time formed. Around this apparently solidified planetary kernel there remains great ovate zones of more ethereal psychoplastic world-material, the whole aggregate forming a suitable field for the evolution of the being called man, who appears in race after race upon the planet.

"Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground;
Another race the following spring supplies;
They fall successive and successive rise."

An amazing variety of life phenomena is to be seen in the vast ovate zones that surround the denser core, or kernel, of the earth, just as the juicy, luscious fruit-meat encloses and envelops the stone of a peach, within which there is held and protected the seed, with its wonderful creative potency.

The crust of the earth may be likened to the shell of

a peach stone, or pit. Within that crust, or shell, is contained the kernel of an involved planet; and, as it passes through the throes of many psychophysical eras, the fruit of its evolution, or growth, will appear on the *outside* of its crust, in an ovate mass, like the fruit-meat of a peach. The same is true of the great spherical regions of the earth's extension, all the phenomena of which present close similarities in embodiment, existence, and function.

It is truly amazing to note how the mass of Nature's more or less dense flocculent cumuli is filled with beings having forms analogous to that of man, from the tiniest speck of embodiment of mind up through all the numerous gradations to that of a corporeal form in the full stature of a spirit that can incarnate as a man. These beings exist and function in diversified embodiments of various degrees of density, partly through the aid of spirit-man's thought-creations, but more especially through the abnormal desires of the carnal mind. Man's thought-creations aid a great mass of these beings to assume a denser embodiment and to become the dependent children, so to speak, of those who by persistently repeated thoughts and acts have brought them into intimate relation with their mind impulses and their physical functionings.

A larger book than this could be written on the subject of the thought-embodied beings that become intimately attached to the mortal thinker and doer; but I have no desire to describe the lustful phenomena created by spirit-man's debauched thoughts and deeds, which are the cause of the denser embodiment of legions of beings of a type in consonance therewith. These, like leeches, sap the mental and physical vitality of their creators, and vitiate whatever moral and spiritual qualities they

possess, sending them to an untimely death and into an excarnate state of existence appropriate to their nature.

Through the operation of the natural law of mind, spirit-man attracts to himself elements and nature-spirits (as we shall call them for lack of a more specific classification), which constitute a large part of his environment, enabling him to exist and function mentally and physically in whatever manner his will directs. They are the sentient, incarnate builders of his body; they sustain his psychophysical functions, make possible his creation of thought phenomena, and serve as his messengers. They are thus useful and obedient servitors to a dominant will, for evil or for good. They constitute the phenomenal, sentient world-material, and are ever ready to serve spirit-man's needs, wants, and desires in the degree that he is able to command and to hold them.

Naturally all grades of embodied and evolved spirits that attend spirit-man in mutual companionship need to be educated and unfolded by the being they so faithfully serve. They look upon him as a tutor, often as a god, and will respond promptly to every degree of unfoldment that their master is able to effect in them. The whole of spirit-man's environment is made up of living beings (as we may call them) that surround him as completely as water envelops the denizens of the deep. He lives, moves, and creates while submerged in an ocean of diversified mind-units.

These are not, however, the only aids that Nature affords to spirit-man in his ascent to higher states. In addition to the help he receives from his incarnate fellow beings, we must emphasize the assistance and encouragement that he constantly receives from such of his fellows as have preceded him into the excarnate state, who are about him at all times and endeavor to assist him while

he is still enwrapped in the dense armor of the physical organism. And above all spirit-man is aided by loftier beings who are emancipated from the thraldom of the animal and Mammon planes of consciousness and can thus inspire and endow him with higher, nobler, and holier thoughts. They hasten the unfoldment of his own higher faculties of mind by varied demonstrations of Nature's laws. And as the godlike tutors in Nature's Cosmic School teach their pupils the normal creative use of the mind, the latter progress uninterruptedly with increasing knowledge, wisdom, and happiness. While on their eternal excursion throughout the macrocosm, they meet hosts of beings that have gone on before, and obtain from them a large amount of useful information about the greater and more glorious planes of mind-unfoldment yet to be attained. Do such spirits need to be "identified" personally? By no means, since their thoughts and acts and mental aura are a sufficient identification for any one who wishes unselfishly to obtain useful knowledge and who welcomes the help that they can give.

Through the carnal density of the mind of spirit-man there have percolated in past ages indefinite ideas about fantastic beings seen in the midst of the thick, flocculent, floating, swaying world-stuff that environs him by day and by night, and a few of the names that he has given to these legions of mysterious entities are as follows: elves, fairies, sprites, trolls, gnomes, kobolds, dryads, nixies, undines, sylphs, salamanders, newts, vampires, incubi, succubi, seraphim, and cherubim. But none of these are so malevolent, alarming, or unreal as Satan, whom most Christian people allege to exist as a personal devil. There is always somebody to take the joy out of life for those who are afraid of so-called ghosts.

I quote but one of the numerous poetic testimonies to the existence of these fantastic beings, showing how the concept is developed and handed down from generation to generation:

> "And with him the clear singing nymphs
> Move quick their feet, by a dark-water's spring
> In the soft mead; where crocus, hyacinth,
> Fragrant and blooming, mingle with the grass,
> Confused; and sing, while echo peals around
> The mountain's top."

We do not need to project our vision into the excarnate regions of our world in order to discern the number and variety of embodied beings and other objects that coexist with us, since they are visibly present in the denser incarnate state of existence. To designate their peculiar mental and bodily characteristics, they are called by various names and epithets, such as: churl, tyke, bum, dolt, dude, chump, vulpine, plebeian, scamp, rogue, yokel, knave, jehu, dido, and the like; and we have equally picturesque names for various monstrosities of mind and body that are observed among the inhabitants of the earth. Even in the present era of supposed civilization we can detect in the human mind and body traits of the man-like marsupial, lemur, monkey, ape, chimpanzee, orang-outang, gorilla, and other animals, wild and tame, that have not yet been effaced or replaced in the process of evolution.

Spirit-man has for ages longed, hoped, and prayed for freedom from his selfish and vicious qualities and impulses. But such freedom can be attained only through the creative power of his will. This has been well

expressed in the following inspiring lines by that poetess of spiritual things, Ella Wheeler Wilcox:

"I care not who were vicious back of me;
No shadow of their sins on me is shed.
My will is greater than heredity;
I am no worm to feed upon the dead.

My face, my form, my gestures, and my voice
May be reflections from a race that was.
But this I know, and, knowing it, rejoice:
I am, myself, a part of the Great Cause.

I am a spirit! Spirit would suffice,
If rightly used, to set a chained world free.
Am I not stronger than a mortal vice
That crawls the length of some ancestral tree?"

We must acclaim and hold in the highest esteem a certain historic personage of conspicuous qualities; one who could feel the innate promptings of a potential purpose and duty in life; one who sincerely studied the depths of his own mind and there found his bent and got his bearings; one who was acquainted with scientific facts and could reason from cause to effect; one who silently listened to the promptings of his innermost consciousness and daily heeded its prophecies; one who believed implicitly in the course of action that suggested itself in his soul after due meditation; one who did not exactly understand the source of the ideas that came into his mind, but knew that, being there, they were wholesome and good; one who realized, from a scientific survey of the ferment of ideas within his mind, that they must be true and that one thus grounded and fortified must get demonstration; one who sought and finally

obtained the necessary help from others, infecting them with their enthusiasm and determination; one who, as an intrepid mariner, sailed out into the vast uncharted expanse of ocean; one whose indomitable mind realized and demonstrated that there was a new continent westward of the Old World; an immortal benefactor of mankind—Christopher Columbus!

His was a discovery of momentous importance, opening up to new development and settlement two entire continents. But discoveries of undreamt-of consequences have been made in other fields as well. Only eighty-odd years ago a new vista was opened out after over five thousand years spent in the effort to drill and blast a channel for the entrance of a new fact into mankind's petrified consciousness. In the Old World there had been at times partial success, followed by renewed failure, in the attempt to penetrate the barriers of ignorance and prejudice and bigotry, and the slaves to authority on the one hand and the rationalizing skeptics on the other made it impossible for the enlightened few to disseminate new truths widely. So the laborious task was transferred from the Old World to the New, the boasted land of liberty, where freedom from destructive assaults was to be expected.

Some two hundred years were patiently devoted to a continuous search for the most suitable locality for the penetration of the animal and Mammon consciousness of the inhabitants of the new continent, and finally Salem, Massachusetts, was tried as an entering wedge. The unfortunate result is well known. The inevitable bigotry showed itself again, and sensitive psychics were labeled *witches* and subjected to cruel tortures and hideous deaths —a most disgraceful and barbarous series of crimes, which are a standing discredit to this land of the free

and home of the brave (but not of the just). Therefore, mankind continued to sleep on in its benighted state until a new effort at enlightenment should be made.

"God moves in a mysterious way His wonders to perform." And so it was that in due time the myopic, bewildered, and obtuse consciousness of the world was dreadfully shocked and amazed at the strange happenings reported from Rochester, New York. The persons through whom the phenomena there occurred and the students of the laws of mental science that flocked to learn about these phenomena were for a long time in great danger from the vicious mob element that is so easily aroused and unleashed where ignorance and a certain bigoted type of religion and priestcraft prevail.

Soon, however, the Satanic minds of the people were again lulled to sleep, believing that the happenings at Rochester were only the dream of a few addle-pated persons and that the phantom would soon be forgotten, as all other scarecrows had been in times past in the Old World and in the New, whether ghosts, hobgoblins, or devils. In this proud land of liberty all were asleep as usual under the influence of the ancestral thought lethargy and chronic mental inertia; yet the phenomena, though alleged by detractors to be caused by Lucifer and his angels, rapidly spread all over the earth, and the believers in the newly revealed truths increased to great numbers, quite beyond the possibility of being crushed out as in past ages with their diabolical bigotry.

We have learned from our excarnate friends and companions much about the ovate extension of the earth, consisting of successive concentric zones each of which is a special field of evolution. We have learned much also from the inhabitants of the various ovate zones, but more especially from those of the one that environs

and envelops us somewhat as water surrounds the denizens of the sea. Spirit-man and excarnate spirits make their way alike through the elements of the earth's ovate zone, which reproduces in large part the phenomena of that part of the planetary psychophysical organism that we see about us.

To have something more to think about and to explore than the crust of this prosaic part of our earthly abode affords us a grand and glorious opportunity. It gives us a larger intellectual and spiritual scope and expands the mental vision. The pleasure, beauty, and joy it provides are sublime. You may have the kindly visits of angels, gods, and goddesses to give you cheer and to supply information that you can cognize, retain, and utilize. As this knowledge becomes a part of your being, more and more is added, and the mind is thus unfolded rapidly and enabled to receive still higher lessons from its tutors in Nature's Cosmic School.

The discovery of the earth's ovate zones and their inhabitants, who are our "unseen" companions, is the greatest permanent benefaction that was ever bestowed upon the benighted human race, for without it the world would still be lingering entirely in primeval darkness. The importance of this discovery is most profound, for it heralded the dawn of the approaching millennium.

CHAPTER X

THOUGHT PHENOMENA AND THE ENVIRONMENT OF BEING

THE various zones that constitute the earth and its ovate extension are not greatly unlike one another in their density or in the nature of their phenomena. As we proceed outward from the center in our survey, each ovate zone is found to be of lesser density and to present more ethereal types of phenomena than the preceding one. The interior of the earth is, as might be supposed, somewhat denser and darker in color, with dark brown as its predominant hue, intermingled with light gray and having specks of a silvery sheen shooting through the dark, dense, smokelike (or sootlike), flocculent cumuli of psychoplastic material, in which there are countless living entities of many sizes and all stages of embodiment up to that of spirit-man. It is really Nature's incubator, formed of a rather compact, transparent, homogeneous mass of world-substance, from which all the phenomena of earth have been and are being evolved.

An impressionist artist is needed to paint the interior of the earth and its ovate zones, with their varied degrees of density and their various tones of color. He would depict for us the phenomena of the mineral, vegetable, animal, and human life-waves, and all the beings, great and small, in the incarnate and excarnate phases of existence. After representing the central region, he would picture the first ovate zone, which environs spirit-

man in somewhat denser and darker, mossy, flocculent, fluffy, moving, pulsating cumuli of psychoplastic world-material and is dotted with specks resembling snow-flakes, or with iridescent crystals sparkling in the conglomeration of living things dwelling in that zone for the expression of some aspect of their natures and the development of certain of their innate attributes. We might thus obtain a glimpse of the continuous mass of living things in that environment, no two life-units touching each other, however tiny, and yet grouping themselves into aggregations of every conceivable gradation of size and nature.

We should thus gain some conception of this first zone of the earth's extension, which holds the denser center within it somewhat as an apple contains its core, and should come to know more in detail about the excarnate beings inhabiting it and about its many manifestations that resemble and duplicate in some measure those that environ us. Then the artist, had he the vision, might present to our gaze a view of each succeeding ovate zone, the substance and structure and coloring becoming rarer and more wonderful with each succeeding step outward from the center, and each zone offering to the pupils of Nature's Cosmic School a different and higher opportunity for unfoldment of latent faculties, as well as a finer and more beautiful field for the exercise of powers already developed in lower and more interior zones.

The kernel containing the involved attributes and the potency of a planetary system is naturally incased in a shell, or crust, on which there collects and persists a sort of scum, presenting the phenomena of all sorts of partially evolved things with many kinds of embodiment, spirit-man in his incarnate state being located there as well.

The more complex and more fully evolved creatures that environ spirit-man are the marsupials, semi-apes, tailed apes, narrow-nosed apes, gorillas, orang-outangs, man-like apes, and ape-like men. Finally the last and most complex being was evolved, "the diapason," as Alexander Pope puts it, "closing full in man." Spirit-man has the honor and the distinction of surpassing all the preceding forms of incarnated life, yet he is still often cynically referred to as the "scum of the earth!" The following quotations from familiar hymns will serve to show how spirit-man's high station has been traduced:

"How vain are all things here below,
How false, and yet how fair!
Each pleasure hath its poison too,
And every sweet a snare.

Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheering beam of hope,
Or spark of glimm'ring day.

Wretched, helpless, and distrest,
Ah! whither shall I fly?
Ever gasping after rest,
I cannot find it nigh.

Lord, and is thine anger gone
And art thou pacified?
After all that I have done,
Dost thou no longer chide?

Loathsome, and vile, and self-abhorr'd,
I sink beneath my sin. . . .
* * * * * * * *
Ye slaves of sin and hell, . . ."

Recounting the sins of man, his unworthiness, and his abject begging, annuls whatever good sentiments may be found elsewhere in a hymn. The singing of such songs sets in motion a coarse variety of mind-stuff, dark in color, reminding one of soft coal dust or black smoke, with here and there some varying shades of gray —a release of forces little better than one would expect to find in a bawdy dance-house. In this atmosphere human spirits belonging to a low mind-plane find a congenial mental environment.

Who ever heard a general in command of an army recount the defects and weaknesses of his men as a means of inspiring them to heroic deeds? Would he be likely to recall and describe the battles lost by his ancestors, or only those where victory was won?

The finest and most perfect fruit of a planet must naturally be situated around its shell, in the kernel of which it was germinated. It is simply in accordance with natural law that the central part of the earth, presenting such varied phenomena of life, should be surrounded with analogous ovate zones, each providing appropriate and congenial environment for the unfoldment in mind and body of different grades of beings.

We must remember that all is mind, or spirit, and that each unit of consciousness is an integral part of a planet, however diversified the manifestations may be. From each unit there is emitted sentient, radioactive material that mingles with the psychoplastic substance that environs it and there manifests and constructs whatever the individual unit has evolved from within itself; and this process continues, no matter how tiny the unit may be or what degree of aggregation its embodiment may exemplify. Conversely also there is a definite effect of the environment upon the individual unit, so that with

this alternate influx and efflux a constant interaction is maintained between the two.

By way of illustration it may be stated that 'the thoughts of a person near dissolution, or of one who is "dead," bring about in the ordinary person an association of ideas creating an objective embodiment of all the successive stages leading up to the burial. Overshadowing this actual, living, objective scene is a canopy of dense, dark color, making a very oppressive phenomenon that enshrouds all who aided in the thought-creation or took part in the singing of a dirge.

On the other hand, minds that are thinking of Santa Claus, for instance, will produce quite different phenomena, altogether unlike those associated with the death scene to which I have just alluded. In this case the picture created is of one who brings countless good gifts and creates hope, gladness, love, and joy; and this creation illumines a vast region with a halo or aura of interblending hues of green, silver, and gold. The whole conception is associated with the snowy and frosty mountain fastnesses of the reindeer, whence these animals draw Santa Claus in his sleigh laden with all manner of beautiful gifts through luminous regions of the sky to the chimney-tops of our earthly habitations. Truly, Santa Claus is the best intangible personality that the human mind has thus far created.

Above the heads of the saints we often find pictured by painters and sculptors a circular halo. This represents the luminous, ethereal aura that actually radiates perceptibly from the bodies of persons of very high spiritual development, being particularly pronounced and noticeable about the head. Anything touched or handled by such a saintly individual will show this radiation in a lesser degree, and this accounts for the special value

attached to relics in religious belief of a certain type. It is an evidence of the clearness of vision of the old masters of art that they were able to perceive and depict this psychophysical characteristic.

All music, whether instrumental or vocal, creates and portrays objectively in the environment of the player or singer the very thoughts, emotions, and mental activities of the factors entering into its composition. Music is but a variety of language: it expresses thoughts and emotions, and it even depicts scenes with all their natural form and coloring. The nature of instrumental music of a military type has been referred to in a previous chapter. There are a few church hymns that, when well sung or played on an organ, present delightful living, objective phenomena, in which many beings play their part in a setting of appropriate colors and environment, depicting all the beautiful thoughts and emotions of the composer's mind-plane of consciousness.

The ovate psychoplastic extension of the earth that environs us and seemingly imprisons us is ever ready to duplicate and record our thoughts, emotions, words, and actions in living, objective reality, by a sort of cosmic photography registering minutely all that occurs in thought, feeling, word, or deed, on this incarnate zone, or plane. It constitutes an open book of life, wherein those may read who can.

Every living entity plays its drama of life twice. One stage, that of incarnate existence, is dense; the other, that of excarnate existence, is more ethereal. But not one jot or tittle is omitted on either plane of expression that would make the scene lack completeness in the slightest detail.

A canary has thoughts, feelings, and emotions, and expresses them in acts, chirps, and song, making them

vivid in setting, coloring, and environment. It thinks and sings of the forest, its nest, and its young; for every seed, root, branch, limb, or leaf in its expression tells, as though in language, the whole story of its existence and function in its sentient environment in Nature.

Is it worth while for spirit-man to strive to acquire the ability to communicate with all living entities that go to make up our phenomenal world?

CHAPTER XI

MAN AND HIS EXCARNATE COMPANIONS

EACH spirit being, whether incarnate or excarnate, is a receptive factor in a manifested world of its own creation. No two psychophysical organisms or entities present identically the same phenomena of mind action. Their past is dissimilar, and they do not at present think, look, act, or create alike; hence each being, or microcosm, has a distinct individuality and personality, with different traits of mind and bodily form. Thus every being, whether he be in the incarnate or the excarnate phase of life, demonstrates the evolution of spirit; and this same law of distinct creative effort holds good and is manifested in all the domains of life below that of spirit-man.

The mind that created and inhabits a little world of its own possesses the law, the attributes, and the essence of a psychodynamic generator of thought within itself. It is also a receiver of thought-messages from its environment, a transformer of thought messages received from without, and a transmitter of thought messages from within. Mind is seemingly a well-equipped wireless station, able to act over a wide range.

The more familiar we become with the subjects of psychonomy and psychogeny, or the laws governing the action of the mind and its unfoldment, the better we shall be prepared to communicate with excarnate beings and with all spirits manifesting on the lower planes of

consciousness, and the more clearly we shall comprehend the phenomena of Nature that so closely environ us and affect our welfare for good or ill.

Colonel Robert G. Ingersoll has given us an excellent word-picture, which I shall quote, of a benighted mind lost in the world it created, but nevertheless dependent on the cosmic incubator, as are man-like apes, gorillas, chimpanzees, ape-like men, and the other orders of animate Nature that surround spirit-man. Ingersoll wrote:

> In the brain, that wondrous world with one inhabitant, there are recesses dim and dark, treacherous sands and dangerous shores where seeming sirens tempt and fade, streams that rise in unknown lands from hidden springs, strange seas with ebb and flow of tides, resistless billows urged by storms of flame, profound and awful depths hidden by mist of dreams, obscure and phantom realms where vague and fearful things are half revealed, jungles where passion's tigers crouch, and skies of cloud and blue where fancies fly with painted wings that dazzle and mislead; and the poor sovereign of this pictured world is led by old desires and ancient hates, and stained by crimes of many vanished years, and pushed by hands that long ago were dust, until he feels like some bewildered slave that Mockery has throned and crowned.

This is an accurate presentation of the state of the authoritative minds of our day—the controlling intellects of our present civilization; hence the chaotic condition of our social fabric, which is only an indication of the travail, or labor, inevitable in the evolution of spirit-man to a higher and better plane of consciousness. The mind of spirit-man demands and must have a larger range of employment and endeavor than his animal consciousness affords, and this gives rise to the restless agitation for something better than the prosaic, humdrum, monotonous,

and circumscribed life he now lives. From within his mind come prophecies of something better, nobler, and holier in store for him. His intuition and impressibility tell him that there is something new, fine, and beautiful awaiting him—yet he does not know how to proceed to attain it. All religious sects promise him something better in the future through "faith." He asks why he cannot gain it in the present through study of the natural laws of his being. He demands it now. He will no longer be a slave to that which mockery has "throned and crowned."

For a hundred thousand years or more spirit-man has wandered aimlessly about in the animal and Mammon realms of consciousness, his mind all the while feeding on husks and tares and foolishly hoping for happiness and great joy. Excarnate messengers came and went, and spirit-man dimly divined their presence and indistinctly caught impressions of a promised land that would enlarge his vision of life. Full of discontent and distrust and discouragement in the land of Mammon, and constantly pursued and afflicted by ancestral traits of mind and body, he was overwhelmed with despair and foreboding, and begged and cried aloud for safety, help, and mental peace. Over eighty years ago, however, the veil of ignorance began slowly to lift from his mind, and he passed out of the plane of Mammon's mental darkness into the promised land where excarnate and incarnate beings dwell together and communicate with one another. There he learned the true story of his deliverance from the animal, the Satanic, and the Mammon states of consciousness.

Excarnate spirit messengers are ever operative on these three conscious planes, impressing, guiding, and encouraging the evolving spirit of man until the ancient veil

before his mind is rent in twain and he attains the power to perceive through his immortal senses. Then he realizes that he is environed by an impalpable extension of the earth, wherein are duplicated virtually all the phenomena of life that surround him on the shell of the planet upon which he exists and functions for a time, as do all the other forms of evolving life.

The awakened and evolved mind of the individual mortal can function with its five immortal senses in the excarnate promised land, and can see, hear, feel, smell, and taste the manifestations of life in that region, although it is a land less densely constituted and organized than his own, but whose inhabitants are legion and encompass spirit-man round about by day and by night, ever ready to respond and minister to his needs, wants, and desires and to fill him with delight, gladness, and joy. Words cannot express the marvelous grandeur and majesty and beauty of the ovate zones that environ the earth and its inhabitants, as revealed to the clairvoyant vision of the developed psychic.

As spirit-man may be helped or harmed by one or more of his fellow-men, so likewise may he be affected by one or more excarnate beings. One must simply decide whom one will, and whom one will not, entertain and associate with. Birds of a feather usually flock together, and this is true of spirit-man and his companions. Incarnate spirit-man is more or less isolated from his fellow-man by the laws and limitations of his psychophysical organism; therefore he cannot be assisted by his fellow-mortals as readily as by excarnate beings, who seem ever ready to render aid when needed. To enjoy the watchful care and wise counsel of environmental angels, gods, and goddesses is a heaven on earth that is beyond the power of even a poet's pen to describe.

20328

The dawn of the millennium begins when spirit-man's immortal soul and senses have gained the ascendancy over his animal mind and propensities. Many animals are born upon this incarnate plane without sight, and exist and function for nine or more days before the phenomenal world about them is seen with their own eyes; but almost all the human beings born into this world pass their entire lives without developing or using their immortal senses.

The myriads of living forms of every description that spirit-man's corporeal mind and senses have been able to recognize, even with the aid of the microscope, form but an infinitesimal fraction of the sentient beings, animate creatures, and vital organisms of every kind that fill so-called space and thus completely environ us. Man really exists and functions in the *interior* of the earth, on the crust or shell of its kernel, whereas excarnate spirits dwell in the great ovate or globular zone of the earth's extension that holds the denser portion, or core, in its center.

An incarnated spirit in the form of man whose immortal soul and senses are more or less unfolded can communicate with an excarnate spirit possessing a similar unfoldment of soul and of its avenues of information. But incarnate and excarnate spirits whose minds and senses are limited to the animal consciousness have a very limited power of communicating with each other —virtually none at all, notwithstanding the Biblical record of the loquacity of Balaam's ass. When an incarnate being in the mask of man and an excarnate being possessing no unfoldment beyond that of the animal mind and senses presume to teach and lead those that are as blind as themselves, they continue to flounder in ignorance and acquire no further knowledge as to the

whence, the purpose, or the whither of the *genus homo,* whose existence and functions are governed wholly by natural law.

During the unfoldment of the mind and senses of spirit-man he may frequently stumble and fall, owing to his lack of mental and physical development; but a will that knows no failure or defeat eventually impels him to continue his excursion into new planes or regions of the mind. With dauntless courage he will thus press on, discarding inherited mental rubbish for newer and better acquisitions, these in turn being left behind when he learns that any mental luggage at all will hinder the inflow and outflow of what the spirit may next perceive on continuing its journey further into the beautiful realms of Nature.

Spirit-man and excarnate spirit, presenting only slightly different densities of embodiment, may readily communicate with each other if their immortal souls and senses are developed, and they may thus extend to each other such courtesies and civilities as their degree of refinement may suggest. An excarnate spirit can be your very best friend because he can tell you all your faults and love you still. And he can understand you, for he knows your every thought, your past actions, and your future purpose in life.

If the individual spirit-man is sufficiently unfolded mentally he can interpret for himself the successive chapters of his past incarnate life, as well as the intimations of his future. When the book of his life is thus opened before him, he will realize the necessity of normal mind-creation in every respect while continuing his excursion into the unexplored regions of his own mind and learning to comprehend his microcosm, wherein a godlike soul may reside and know no evil.

It is a great privilege and pleasure to entertain faithful excarnate friends, who are constantly filling our lives with delight and joy by countless acts of love, kindness, and helpfulness, as they lead us on to fuller and greater realization and demonstration of the innate potency of our souls if normally directed. It is grand and glorious to entertain angels, gods, and goddesses in your home and wherever you journey; always to have an abundance of congenial company—beings that fill your home with plants, trees, and flowers or take you on an excursion into beautiful regions of Nature; to know that these spirit beings have a purpose they are striving to accomplish, and that you can be of assistance to them in their effort to emancipate both incarnate and excarnate beings from the bonds of ignorance that hinder their unfoldment of mind and body; to have them act as messengers for you and bring back needed information; to know that they help you to limit cares that are not essential to your soul's unfoldment; to see them open a way through the earth's unbroken ovate or globular zones to more refined ethereal planes; to see beyond the mists and clouds of darker hues into the clear, brilliant, crystalline, diamond-like phenomena of a more sublimated zone, where the dross of the Mammon and animal consciousness has been entirely eliminated and the inhabitants know no evil; to know that the divinity of purpose and the glorious beauty of Nature are everywhere to be seen by him whose immortal soul and senses are sufficiently unfolded to perceive the presence of God in all natural phenomena; to realize that the heaven or hell of incarnate and excarnate beings is no better and no worse than their own state of mind creates for them and enables them to perceive; to know that blind faith in either ancient or modern authors acts as a lethal draught and

puts the mind to sleep, inhibiting its creative functions and diminishing the resourcefulness that is so needful in evolving the potentialities latent within it.

Beings wearing the incarnate personality called *man,* as well as those in the excarnate form called *spirit,* should employ their time in holding communication with other beings of every degree, and, after testing their nature, should continue their association only with those that give them the most and the best information, especially those that have wended their way from a far-off home. The halo and aura that accompany them will be a sufficient indication of the plane of consciousness they have attained.

Do not waste your time and theirs by inquiring into their identity, but proceed to ascertain how much information they can impart that will awaken and stimulate active thought in your own mind. Having seen the great, beautiful, and magnificent attributes and endowments of an emancipated soul, your own soul is impelled to forge ahead by leaps and bounds to reach the same state of development; and when that is accomplished it longs to press on to still more lofty heights, from which it can perceive and appropriate more of the wisdom that the Teachers have to impart. The mind of man sorely needs a new ovate world-zone to explore—a new region whose inhabitants can give him information as to the shortest, quickest, and most agreeable route to take in order to get there, if a visit to any particular plane of consciousness should be desired.

When a spirit first becomes a living being in the mask of corporeality, he finds hosts already here, some young and some very old; and so it will ever be, upon whatever plane of consciousness one may function throughout eternity. Many will have gone before you and can meet

you on the way and guide you toward better lands, very much as we do here on earth. There are always those who are ready and willing to show mankind Nature's normal way of evolving undeveloped minds from their low estate through alertness and activity of thought within themselves, and who thus help the soul gradually to create for itself a larger domain, until it eventually becomes universal—one with the universal mind of Nature.

Through the power and influence of the spirit beings that encompass and act upon him, man will ultimately attain redemption, or emancipation from his present animal and Mammon consciousness and stage of development into a godlike race of people who know no evil. Mankind should heed and apply the messages and the counsel of the world of spirits that environ him, inasmuch as they are able to show the way to those that have eyes to see, and give instruction to those that have ears to hear, teaching them how to obtain their natural birthright and their divine appanage by means of the normal creative use of their own minds.

For those who still slumber in the Satanic consciousness let us hope that a day of awakening will soon be at hand. May the kindly light of higher realms lead them on, until they perceive, by the use of their immortal senses, the way to the throne of God!

CHAPTER XII

THE DESIGNER AND ITS PHENOMENA

WE have seen that every unit of mind has as its armor or instrument an archetypal psychophysical organism called *spirit*. The unit may exist in its original form, or in any one of the diverse kinds and degrees of embodiment (or incarnate state of existence), from the tiniest species up through many gradations of size and form to that of a spirit being with a mind sufficiently evolved to incarnate in a mask or personality called *man*.

In a previous chapter it is asserted that there are no secrets, no mysteries, and no hidden labyrinths in Nature to a soul capable of perceiving its varied phenomena. We are now concerned with the terrestrial plane of mind manifestation, and especially with the phenomenon known as *man*.

A unit of mind, or spirit, encased, for instance, in a root, nut, or seed, manifests itself in a somewhat less dense embodiment in the stem, limbs, leaves, blossoms, and fruit, while awaiting the opportunity to incarnate in a denser form, or replica. A spirit encased within a pink seed manifests its designated form in the stem, leaves, and branches, and in the variegated coloring of its blossoms, while waiting for a favorable condition to become embodied in a denser replica. It has its needs, wants, and desires, and when planted in the earth is supplied with numerous sentient nature-builders that fill out its design or form in accordance with every detail

of its particular nature and arrange all of the exquisite coloring that is so greatly admired for its own sake by those that perceive the outward appearance and nothing more.

Every living thing in Nature has a specific kind of ethereal form, or design, embodying its individual characteristics and indicating the phenomena it will present when the organism becomes more densely incarnated through the accretion of sentient units filling out the ethereal matrix and forming a denser replica, or mask, through which it may be perceived by beings of undeveloped mind and senses functioning in the vegetable, animal, and Satanic states of consciousness.

Allow your mind to shape the image of an ethereal being, with osseous, nervous, and circulatory systems and all the organs of the human body minutely but distinctly represented in their proper location and relation to one another and supplied with a sort of ethereal covering, or vestment—this being existing and functioning in the ovate region of the earth that environs spirit-man, and possessing an individuality and a personality previously acquired through creative mental effort. In this ethereal form there takes place a psychophysical process of sentient accretion (called gestation, or incarnation), which fills out and enlarges the whole organism, with all its minute mental and physical details, into a denser sentient mask, or replica, called man. This result is accomplished through the accretive effort of the mind expressing need, want, and desire on the part of the incarnating being, and through the ready helpfulness of sentient units responding to the call from a dominant mind for aid in further creative endeavor. In all the various functions of spirit-man's organism we see the working of need, want, and desire, which are responded to by sentient organisms that

maintain and operate the various parts and organs of the body in co-ordination with the mind.

Chemists have found that spirit-man's body is eighty per cent. water (H^2O); hence a body weighing one hundred pounds has twenty pounds of non-liquid material. But even the solids of the body may be converted into gases, when no longer serving the purposes of the inhabiting being. Scientists can resolve all substances into what they call the gaseous state, but they are helpless to proceed any further in their investigations. The word *gas* may be defined as *spirit.* Breath, spirit, and gas are essentially one and the same thing.

It is strange that the microscope is not more helpful to the physical scientist. Possibly it may come to be of greater service when his mind perceives what to look for, as well as what further to expect in his scientific investigations. To the psychic what is called *gas,* or *ether,* is not so attenuated or rarefied a natural substance as one would suppose. In fact the so-called solids and gases are not unlike ether in their form of organization, and the constitution and arrangement of matter on the two distinct planes of manifestation are in many respects identical.

The undeveloped mind and physical senses of spirit-man and the dull intelligence and sensibilities of an excarnate being of no great spiritual development naturally require conditions of environment that are in many particulars similar. Nature does not thrust her wards into strange, incompatible, or uncongenial surroundings; therefore the two psychophysical conditions are essentially the same in illustrating her effort to unfold the two orders of mind by placing them in an appropriate environment. Both spirit-man and excarnate beings are encompassed by myriads of living creatures that exist and func-

tion alike on the terrestrial plane and in the ovate zone of the earth's extension and present somewhat similar phenomena on each.

The incarnate personality called man is only the instrument of a spirit. The organ we call the brain does not think, any more than do the arms or the legs or any other parts of the body. The corporeal organism is only a vegetable compound possessing a vegetable consciousness. It is made up of billions of sentient entities, some exceedingly minute and others much larger, but all aggregated into colonies for special purposes and functions. There are many minds that dwell in the structure of the human body, but have not evolved above the vegetable consciousness, so that we have presented to us in some cases a combination of vegetable and animal life.

The psychophysical being wearing the human mask and possessing only a vegetable and animal consciousness should be aroused by any suitable expedient from the Lethe of past ages and led to perceive that it is his duty to think seriously and assiduously, so that he may come to know himself. Thus he will begin to realize his future possibilities through normal creative thinking that is wholly directed toward one object, mind-unfoldment, which is followed by unfoldment of the spirit senses.

When immortal mind dominates a spirit-man's conduct, he has become a living soul and perceives the phenomena of excarnate spirit as clearly as those of the incarnate phase of life about him. He thus gains cosmic consciousness and gradually unfolds toward the universal consciousness; for the soul, through its great perceptive ability, is able, when developed, to dominate its temporary sentient instrument. It is then that the body becomes a normal healthy organism, serving the soul as

a precious and useful instrument until its services are no longer required.

The Great Teacher demonstrated the power of the soul over spirit-man's embodiment, or mask, when he healed the sick, cast out evil spirits, and raised the dead; and other incidents are recorded that proved his power over environment. Yet he preached to a soulless race of human beings who could not understand him. His disciples can do much more in an age in which there are numerous awakened souls among mankind, and in which the destructive forces are less dominant than in any past generation. But it is no small task for the soul of spirit-man to blast through the steel and rocks of ignorance, bigotry, and prejudice that have imprisoned the minds of practically all mankind since Nature's Cosmic School cast them upon the terrestrial ovate plane of existence.

The awakened souls of this generation are becoming, individually and collectively, more efficient and are demonstrating more and more the limitless possibilities of their creative power in a land where liberty of thought and action is more secure than it has been at any time in the history of the human race.

Mrs. Mary Baker G. Eddy, an enlightened teacher, did noble work in her effort to arouse mankind to a realization of the creative power of the immortal soul, and, despite the defects and shortcomings of the system she developed, it is gratifying to realize that it has made many persons conscious of their birthright and enabled them to demonstrate the inherent power of mind. She was a pioneer demonstrator of the latent powers of the soul; and what man has attained in this direction is but a faint foreshadowing of what is to come when the walls of ignorance, bigotry, and prejudice give way at

last, and the coming of the millennium of intellectual freedom brings a spiritual consciousness to a world of awakened and enlightened beings.

It required the vigilant and heroic efforts of a dauntless soul, in the person of the late Colonel Theodore Roosevelt, to awaken our national consciousness to the international needs, wants, and desires of mankind. When a national soul can fully perceive its international duties, it has developed into a cosmic soul, for the highest and best good of the human race. When the cosmic soul is sufficiently evolved, it will perceive and realize that there is an ovate excarnate world that environs us, inhabited by excarnate beings who are intensely interested in all the affairs of their incarnate brethren.

When spirit-man develops a larger and better acquaintance with his masked comrades of the earth, and understands his divine duty toward them, he will find it a grander and nobler world to live in. When the minds of mortals are sufficiently evolved to know that there are excarnate beings who also inhabit the earth, and who enter into all the functions of the social fabric of its masked people, they will have awakened to a new and larger sense of their duties, responsibilities, and obligations to both their incarnate and excarnate fellow-beings.

All that the soul perceives, if heeded, cultivated, and energized long enough, will become manifest and demonstrated in due time. The psychic person, like the physicist, demands proof or demonstration before being convinced, and, if he be patient, this will be furnished in abundance as the new perceptive powers of the soul are opened. The practical evidence daily afforded to a well-developed psychic would, if recorded in writing, suffice to make a volume of considerable size.

We must remember that the soul gains very rapidly

in its unfoldment when intense desire to learn more is uppermost in its thoughts. One has no time for trivial or trifling things that bother a small mind and hold it a vassal; one finds all hindrances disappearing when there is an untrammeled vision from the soul; one cannot but forge on, when so much wealth of knowledge is everywhere at hand; one is filled with delight, gladness, and joy at the ease with which the bounty of Nature can be appropriated; one need not carry any outworn mental luggage into the realms of Nature; one realizes that what the unsullied soul perceives is good, noble, and divine, and is never lost; one learns not to place limitations on the soul's perceptive power by blind acceptance of authors ancient or modern; if one's soul is free, one loses all fear of mental or bodily danger, for one who is full of fear is still nursing his vegetable, animal, and pseudo-religious consciousness; one whose soul's perception is adequate sees all things in Nature in their proper places and rates them at their true value; one who possesses an evolved soul sees no evil in any of the phenomena of Nature and perceives only divine law working out the normal course of mind-unfoldment in Nature's Cosmic School; one realizes that the whole purpose of Nature is to compel its wards to think much and hard, whether in suffering or in gladness; one knows that the good and the true are eternal, and that suffices.

CHAPTER XIII

MAN'S INDECISION AS TO THE PURPOSE OF EXISTENCE

THE supreme and continuous effort of Nature has been (and still is) to compel man to think normally, reflect diligently, reason from cause to effect intelligently, and comprehend the natural laws of his being. He should, in consequence of such comprehension, realize the importance of eliminating his animal nature as rapidly as possible, despite the fact that this progressive step is a very difficult and wearisome task.

Men shrink from the effort of thought required for the understanding of the higher and lower aspects of their natures, and thus they remain indifferent throughout life, without the will to suppress or entirely eliminate their animal characteristics. Orthodox believers are told to have faith in God, which will in some mysterious fashion obviate the necessity of mental labor and the acquirement of knowledge here. Simply through faith, they are solemnly assured, they will be transported, as they are, into heaven and into the presence of an omniscient, omnipotent, and omnipresent Being. That would indeed be an astonishingly swift transformation from a state of gross ignorance to one of all knowledge and wisdom. Why, then, have Mother Earth and Father Time spent two hundred million or more years to evolve the race into the state of existence in which it finds itself at the present time?

Man's dual characteristics have been well expressed by Alexander Pope in the following lines:

"Placed on this isthmus of a middle state—
A being darkly wise and rudely great,
With too much knowledge for the sceptic's side,
With too much weakness for the stoic's pride—
He hangs between; in doubt to act or rest;
In doubt to deem himself a god or beast;
In doubt his mind or body to prefer;
Born but to die, and reasoning but to err;
Alike in ignorance, his reason such,
Whether he think too little or too much;
Chaos of thought and passion, all confused;
Still by himself abused or disabused;
Created half to rise and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled—
The glory, jest, and riddle of the world!"

Pope's accurate word-picture of the human mind, so full of indecision and of vacillating attitudes, only corroborates the assertion that man is not able to discern the purpose of his existence or his function in Nature. When the true nature of his inevitable destiny is made clear to him, he will readily accept the responsibility and normally fulfil his duty in life. Not knowing it, he now fritters away his spare time in playing various indoor and outdoor games, attending places of amusement, and reading story-books to divert himself; he is in no wise adequately devoted to vocational interests that should be all-engrossing.

Man today finds no time to study and become acquainted with his innate self, nor does he give heed to the higher and nobler needs, wants, and desires of his nature. To know himself and evolve his diviner attributes of being he must learn the value of solitude, concentration, introspection, and meditation, and thereby gain dominion over his lower nature and over all that

has become useless or a hindrance to the further unfoldment of his innate divine creative power. As his mental unfoldment progresses, newer and better aspirations will arise in his mind, and these should be given the fullest measure of attention each and every day, with a resolve to carry them out persistently both in thought and in conduct.

The simple fact that spirit-man wishes, hopes, prays, and longs for something better than his present condition of mind and body affords him can be traced to promptings within his own psychophysical organism. He hungers and thirsts for what he already innately possesses, and all he needs to do is to utter the creative word and make it manifest. As this desire grows stronger within the mind, man as an intellectual being becomes more instinctive, intuitive, and impressionable, and the organs of perception become more highly tuned and unfolded.

Once the soul of spirit-man is aroused and awakened from its chronic state of inertia, indolence, and indecision regarding the proper manner of working out its destiny, it becomes a living, functioning entity fitted to begin to think normally and to manifest the potential attributes of its nature. What the mind of man has instinctively felt, pondered, and reasoned out to a definite conclusion —what has become logically clear to him—will, if constantly energized, develop his intuition and mental perception to a state in which the psychic senses become opened. And this marks a very important epoch in his evolution.

Man's animal senses have afforded him information for the past hundred thousand or more years, and they are the only source of knowledge for the vast majority of mankind today. Intelligent people realize the deplorably slow progress that civilization has consequently made

up to the present time. But as soon as man is made aware that additional avenues of information, hitherto unused and unknown, are at his command, a most significant era opens up to him, and he can make rapid strides by the use of his new means of gaining experience, knowledge, and wisdom, which in turn will further unfold the psychic powers of his soul. The divine principle innate in the being incarnated in the human personality could not be so content and so inactive as to remain forever dependent on the animal senses as avenues of information. They were only to serve for a time in the evolution of man's intellect until his development could reach a stage in which the psychic powers are unfolded and another objective world is presented for his contemplation.

The state of the human mind that Pope so vividly described will pass away when our psychic senses are able to discern the excarnate as well as the incarnate phenomena of life. Thus the way will be prepared for further normal, rational, positive demonstrations to those who can read the open book of Nature. The higher as well as the lower aspect of their being then reveals itself to their senses, and it becomes clear how to eliminate the latter and evolve the former. There will be no lack of assistance in their endeavor to clean and purify the temple of the human soul, so that grander and more beautiful thoughts may be entertained and the further unfoldment of the soul fostered.

Is it not in the highest degree rational for the embryo god to evolve his innate attributes of mind by continuous creative effort, and thus to rise through the lower conscious planes or domains of Nature until, in consequence of unremitting thought and labor, he attains an exalted plane of consciousness, gaining experience, knowledge,

and wisdom, and finally entering heaven and dwelling in the presence of an omniscient. omnipotent, and omnipresent Being?

Besides the time consumed in the normal manual labor that is essential for the mind and body of spirit-man, several hours each day should be set apart for normal creative unfoldment of the higher mental attributes. This unfoldment can only be gained by minute introspective study of one's self, and by thorough and consistent reasoning from cause to effect, thus formulating a line of thought and action that will foster the desired development most effectively.

Man is prone to assume a great number of cares that absorb most of his time and yet produce nothing that will be of value to him in the excarnate world. Man's only care, and the only riches he ought to seek, should be a fuller development of soul and mind, which will serve him both here and hereafter. Those who are competent might well formulate grades of study for the scientific unfoldment of the innate powers of the mind; and if they could secure widespread (and ultimately universal) adoption of the plan of orderly study thus formulated, we might look forward to a truly progressive generation of people.

The various departments of the Government should as far as possible encourage our citizens to engage in scientific study of man's existence and purpose in Nature during his sojourn on this conscious plane of action, for each generation becomes absorbed in turn in the mechanical and material development of the country, thus diverting its attention from the things that are really worth while. The wealth of a country should be estimated by the knowledge and spiritual development of its citizens, and not by its aggregation of money and material

resources, nor by its display of pomp and luxury, splendor and extravagance.

Ninety-nine per cent. of the people of most countries are relatively poor, and many of them are denied even the ordinary comforts of life. Moreover, in many cases they are actually unable to take care of their health, and have no chance to have their seemingly inevitable diseases properly treated.

Those who presume to take charge of the various departments and bureaus of the Government should be men and women whose minds have evolved above the plane of the animal and Mammon consciousness, and who possess a broad and clear vision regarding the attainment of the greatest good of the greatest number, both here and hereafter. Through the strenuous efforts of one of our eminent leaders, Theodore Roosevelt, who was for many years a commanding figure in the nation and even in the world, and who believed in the policy of aggressiveness in behalf of the right and the good, the necessity of awakening a national consciousness has been clearly recognized. But this, to be permanent, must be based upon a moral and spiritual consciousness in the breasts of our citizenship.

If the governing class does not possess a godlike consciousness, and, while standing at the head of public affairs, set a noble example, what can be expected of the heterogeneous aggregate that constitutes the general population? What type of moral and spiritual growth, with a continuance of the present methods of education, science and religion, will the governing class of the Union exhibit? What kind of example are they going to set their fellow-citizens, to help them to become a homogeneous people of a really noble type? If the good, the noble, and the true—the expression of the diviner

part of human nature—are always exemplified in the action of the popular leaders and of those in high position, the masses will perceive it and act in consonance therewith.

The ambition of the Federal Government must be turned from the development of purely external resources and the accumulation of national wealth to the far more worthy and valuable objective of fostering the moral and spiritual progress of its citizenry from year to year and from generation to generation. It should be able to point with justifiable pride to the sterling qualities of its people, and, before all the nations of the earth, proclaim: "*These* are my jewels!"

CHAPTER XIV

FAITH AND KNOWLEDGE

In the psychophysical functions of the human mind and body we can always trace the workings of natural law and the unvarying operation of the principle of cause and effect. When the mind and its organism have evolved to a state of consciousness in which instinct and impressibility are largely developed and knowledge can be gained through intuition, this stage is characterized by belief and faith. Instinctive and intuitive reasoning develops intellect, thus fortifying belief and faith in conceptions that have been gained. When man begins instinctively and intuitively to perceive, reason, and reflect upon personalities that are vague, intangible, inaudible, and invisible, he soon comes to regard them as in some way able to exert an influence on himself.

Logical, instinctive, and intuitive reasoning increases knowledge and consequently promotes unfoldment of the mind, and in time this mental development brings about activity of the psychic powers, so that what was previously merely a subjective impression becomes cognized as an objective reality. Many persons possess a normal, open-minded, instinctive, and intuitive intelligence, while others become obsessed with a chimerical idea and cease to think, in consequence of which no further development of the mind takes place.

One who instinctively feels and intuitively apprehends that he is environed by invisible intelligences, and that

he will continue to exist after the death of his mortal instrument, has made no mistake in his belief or faith, for both are in harmony with well-established facts. He has replaced a vague belief in mysterious forces operating upon him in some inscrutable way with faith in the normal and inevitable operation of certain higher natural laws.

These mental operations seemed new and strange to him when compared with the functioning of his animal mind and its limited senses. He found himself quite at a loss to know how to adjust his belief and faith to the conditions of his present existence. His intuitive intelligence logically confronted him with two aspects of his being, namely, his lower and his higher nature. The concept of right and wrong gave him much concern.

The student of mathematics has to deal with two aspects of his own nature: initial ignorance and subsequent knowledge of the subject. He is intuitively aware that one aspect of his mind is good and the other bad; in fact he may use some "cuss words" to arouse the latter impulse of his nature to greater intensity of action. The same law of efficiency and inefficiency holds good in the study of psychonomy and psychogeny, or of any other natural science essential for the larger development of the mind.

Man's lower instincts and intuitive intelligence had tangible bases of inspiration, which he cognized through the evidence furnished by his animal senses for the purpose of satisfying his needs, wants, and desires. Yet the higher aspects of his nature gave him much concern, and, since he was ignorant of the possibility of any further unfoldment of his mind, he naturally attributed the two diverging, or opposite, states of mind to external personalities that he knew nothing about. In

a very consistent manner he ascribed the good aspects of his mind to one personality and the evil to another. And in this conscious state of unfoldment he concluded that he was mostly evil in his tendencies and only rarely good. It seemed logical to him that he must assuage the wrath of the Jealous One that he might attain eternal bliss, not to mention deliverance from earthly affliction. The evil one he conceived to be a jolly, worldly fellow who roamed up and down the earth having a good time. The good personality he placed in a far-off heaven and thought it necessary to propitiate him constantly with worship. Positive belief and faith in both personalities were manifested, and both were feared—this being a very natural operation of the mind under the circumstances.

It thus came about that man tried to assuage the anger of the personality representing one aspect of his nature and to flee from the other, which seemingly persisted in accompanying him through this "vale of tears and sighs" here below. Most people are so intensely devoted to the antithetical personalities that represent the two aspects of their own nature that they vehemently repudiate the existence of any others, such as ghosts, hobgoblins, angels, gods, and goddesses, which they are told are everywhere about them.

The allegory about Lucifer and his angels and their compulsory emigration to this earth has been interpreted literally and taken seriously by dogmatic-minded people, and has done much to arrest human development on this planet hitherto. We know that the spirits that form the integral parts of this incarnate earth came from somewhere. Call the place of their previous existence Heaven, or the Garden of Eden, if you like. And what a "hell" of a time they have had in Nature's Cosmic School up to the present time! Thus the history of spirit-man

includes, we may say, both Heaven and its infernal antithesis!

Many have not enjoyed the company of the tutor under whose guidance they have been while in the Cosmic School. They do not realize that incarnate and excarnate beings are on an excursion into Nature's newer realms of mind in order to gain experience, knowledge, and wisdom, and that the divine power that is inherent in each mind is guiding, directing, and unfolding its creative potency, gradually but diligently eliminating the lower aspect of its nature, in order that better, larger, nobler, and more nearly divine attainments may be realized through increased mental efficiency.

Human progress comes through untrammeled instinctive and intuitive mind-action, corresponding to further needs, wants, and desires, which are thus seriously pondered. And what the mind instinctively feels and intuitively apprehends, as already pointed out, becomes an objective reality to the mind through its developed senses.

Natural religious perceptions conform to the operations of natural law; therefore no restrictions should be placed upon the orderly unfoldment of human faculties in the direction of greater expression of the mind's innate potential creative power. It is through the operation of a natural law of mental action that spirit-man develops psychic faculties, which are an inevitable and most essential phase of the soul's progress.

Who but a myth-believing and dogmatic-minded person would condemn this very significant stage in the soul's unfoldment? What was once merely instinctive or intuitive knowledge, and a manifestation of belief and faith, has now become a fact scientifically demonstrated to those who possess sufficient psychic capacity to cognize it.

The average material scientist is not aware that a psychic obtains positive, objective demonstrations in his research into the phenomena of Nature, just as he himself does when investigating the phenomena of incarnate existence with the aid of chemical analysis or the microscope and other delicate instruments. Each of these investigators should respect and value the work of the other, for both are necessary to progress in scientific knowledge regarding the environment of spirit-man and his relation thereto.

Normal, rational, instinctive mental concepts, after due reflection, engender belief and faith in ideas that have been accumulated; and these concepts, if not diverted or perverted, must sooner or later come into the field of consciousness as the mind unfolds, and there take their place beside its demonstrated, objective knowledge. A progressive mind need not waste time in analyzing each individual fact in Nature as it is objectively presented; on the other hand, it may continue to accumulate facts psychically, and in due time they will assemble themselves in their proper order and mutual relationship in the observing mind.

A store of newly-collected thoughts, or concepts, of a mind is like a field sown with seeds that must have time to germinate and grow. It needs, therefore, much care and cultivation, and the mental soil should be enriched by solitude, reflection, introspection, meditation, and silence, until the crop of seed-thoughts is fully grown and the fruit matured and ripened.

Most of the self-appointed preachers and teachers of mankind are not content to wait many years to store their minds with ideas until they "hold like rich garners the full-ripened grain." They rather incline to pluck out ruthlessly the first sprouting idea that they discern,

neglecting all the rest (of which it is but the earn
and the promise), and they then set forth to promulg
it as the sole means of mankind's redemption from pauc
of ideas and poverty of soul.

CHAPTER XV

EVOLVING A PRACTICAL RELIGION

THE paramount question that should concern spirit-man today is how normally to unfold the innate potencies of his creative mind. He should no longer remain content with the information derived through his animal senses, but rather give serious attention to the unfoldment of the inherent powers of his immortal soul. When these are sufficiently developed, greater command over the body is gained and the normal use of the psychic senses is achieved: the excarnate phenomena of life that environ mankind may then be seen, heard, felt, smelled, and tasted.

Some of earth's inhabitants wearing the human mask are in a savage state of existence, and thus possess only a wild-animal consciousness. Others are tamed, like our domestic animals, and consequently manifest a more docile consciousness, such as that of the dog, the ox, or the horse. Many others have grown through instinctive intelligence to a state of mental development that is half animal and half human, and these exhibit a Satanic consciousness. They are seemingly not concerned about that which lies beyond the sphere of their undeveloped minds and dormant senses, and, like animals, have no religious consciousness. A considerable number during their whole lives, and many others after forty years of age, exist in a vegetating—almost vegetable—state of consciousness as a result of mental inertia.

Perhaps one-fifth of mankind are sufficiently unfolded mentally to be concerned with that which lies beyond their own capacity to see, hear, feel, smell, or taste. They are conscious of the nearness of an indefinable, intangible, inaudible, and invisible spirit-intelligence, which they regard as operative upon them. In this limited unfoldment of mind they have arrived at what may be called a *religious* state of consciousness. This state is brought about through the development of intuition, impressibility, and mental sensitiveness, as well as of a certain physical receptivity. While this affords a slight conception of what environs them, they should not stop at this stage of unfoldment of their minds and bodies, for it is but a single step above the animal consciousness.

Those who have evolved to this state of religious consciousness conceive of two personalities—one representing the higher and the other the lower aspect of their nature, as explained in detail in the preceding chapter. Their implicit belief and faith in these personalities —which are products of a very natural conception of the psychophysical law governing their organisms— develop a complacency and self-sufficiency of mind that naturally inhibit any further creative thought and consequently any further unfoldment of their mental powers. Their dogmatic belief has excluded from their minds all knowledge of the varied spirit phenomena that environ them and operate upon them, and that could be intelligible and even audible and visible to them if their minds were open.

The transformation of mind and body should be continued through the constant process of thought in the direction of greater realization of the *higher* needs, wants, and desires, for this realization will be followed by greater

unfoldment of the immortal soul and its enlarged means of perception.

Mankind, being accustomed to seeing, hearing, feeling, smelling, and tasting, and also to reasoning as well as possible from cause to effect, naturally cultivated a more or less logical intelligence. The same is true of all living things in Nature below the conscious plane of spirit-man. It is but natural and right that man should apply his instinctive and intuitive intelligence and the fruit of his mental training to thoughts regarding matters that concern him but that have not yet been made manifest through his senses. What the mind has well assimilated and comprehended is made manifest by the unfoldment of its psychic power. This epoch in the evolution of the mind marks the birth of a spiritual consciousness.

An incarnate being that has gained command over the immortal senses, and can observe the excarnate phenomena of Nature as well as the incarnate ones, may continue to apply his accustomed intelligence and logical attributes of mind in the consideration of the phenomena observed through his psychic attainments. Herbert Spencer said: "To the mass of people nothing is so costly as thought. The fact that, taking the world over, ninety-nine people out of a hundred accept the creed to which they were born exemplifies their mental attitude toward things at large."

Self-complacency and self-sufficiency gained through belief and faith in two antithetical personalities supposed to affect our spiritual destiny can play no part in the future responsibilities and duties to one's self and to others of those whose psychic powers are developed. So long as the animal mind and its dull physical senses dominated the incarnate personality called man, little or

no progress was made toward the satisfactory understanding and comprehension of his higher nature. But when the soul through "great travail" gained control of its immortal senses, a new world was revealed to mankind, and the lower and the higher aspects of his nature were made plain to him.

Men of our day might as well make up their minds to work normally and thus pay their way through each successive heaven that their innate divine creative power opens up to their psychic senses. A good and noble soul loves to work out its own destiny—a process that is always accompanied with pleasure, happiness, and joy. One whose soul knows no fear and no defeat; whose spirit works out its innate tendencies without pomp or pride; who is free from prejudice and hatred; whose soul perceives Nature as an open book; who places no limitations on his own power; whose soul knows how to regard the petty things of life and sees God's handiwork in all the phenomena of Nature; whose soul continues to yearn for a larger perception of Nature, and constantly strives to make a heaven on earth—such a one is working out his destiny nobly and developing his spiritual consciousness in all its completeness.

God's planetary chariot has been spinning around for two hundred million or more years in the effort to evolve a being incarnated in a personality called man to a state of unfoldment in which the soul could use its mortal instrument and become acquainted with the excarnate phenomena of life. Such a God-given possibility has only dawned upon the present generation of men, but it is destined to become an accepted fact to most of our race in perhaps another five hundred years.

When the psychic senses of spirit-man are opened, and the higher as well as the lower aspects of his nature

come to be an open book to him—then, even if he heeds the responsibility and takes it seriously, he has only *begun* to work out his destiny. The divine power innate in the mind of an incarnate being whose replica is in the image of God has then produced an awakened soul, and it should appreciate the advantage it possesses in being able to see, hear, feel, smell, and taste the beauty and grandeur of the "invisible" world opened up through the spirit senses. An intelligent and logical mind loves to observe all the various phenomena of Nature and to appropriate and apply the practical lessons that may be derived therefrom. In this way its possessor is constantly afforded a fresh mental stimulus or incentive to continue his progress at as rapid a rate as possible.

When one has discovered the normal way of working out one's destiny through the acquisition of experience, knowledge, and wisdom, it is well worth diligent and continuous effort to forge one's way constantly ahead to newer and higher conscious planes of existence. St. Paul said in effect that the fruit of the spirit is love, joy, peace, kindness, long-suffering, goodness, faithfulness, meekness, and self-control. And to this list we might add uninterrupted progress in realizing greater mind-attainments. The idea that one must be "long-suffering" in order to be good is nonsensical. There is no suffering or sacrifice in getting rid of what is useless and constitutes a hindrance to one's progressive unfoldment.

All good and noble attributes of an awakened soul can be manifested and demonstrated here and now, without waiting for a special opportunity in some far-off heaven to which one is supposed to be transported after death. Spirit-man must learn that he is *now* in the kind of heaven he has created for himself. And, if he will

constantly heed the admonitions of his soul, he can steadily make his heaven larger and better as he attains successively higher grades or states of consciousness.

Those who do not turn back or falter in working out their spiritual destiny will eventually gain a godlike consciousness, realizing a greater and higher illumination of soul—thus making possible increased love and appreciation of Nature's wonderful laws. Should they in an unguarded moment attempt to utter a wrong or a harmful statement, their tongues would cleave to the roofs of their mouths. And if they should try to commit a wrongful act, it would confront them at once with a shocking realization of its actual iniquity.

As the lower manifestations of an incarnate or excarnate being's nature are gradually eliminated, and the higher aspect of his nature continues to be evolved, he reaches an ever higher and purer plane of consciousness —where the soul can manifest in its fulness and completeness a God-consciousness that knows no evil. Then he may be classed with those called the pure in spirit. The evolved and emancipated being, through the unfoldment of the inherent creative power of its mind, has worked its way up through all the lower conscious domains of Nature and attained oneness with the Father.

How much have religionists improved in their conceptions of God since the time of Pythagoras, the sage of Samos, who died in 497 B.C.? Pythagoras is reported to have described Deity in the following words:

God is neither the object of sense nor subject to passion, but invisible, only intelligible, and supremely intelligent. In his body he is like the light, and in his soul he resembles truth. He is the universal spirit that pervades and diffuses itself over all nature. All beings receive their life from him. There is but one only God, who is not, as some are apt to imagine,

seated above the world beyond the orb of the universe; but being himself all in all, he sees all the beings that fill his immensity, the only principle, the light of heaven, the Father of all. He produces everything; he orders and disposes everything; he is the reason, the life, and the motion of all beings.

CHAPTER XVI

THOUGHT STIMULI

EVERY mind, however undeveloped, that wears the mask called man should have need, want, and desire for fresh, wholesome mental food, which it can so digest and assimilate as to give the mind renewed strength and added experience and enlarge its store of knowledge. The mind must, however, be entirely free to entertain any idea, thought, or theme without prejudice. Those who are really alert can collect an abundance of ideas, and they will be too busy investigating these and too highly entertained to have time or room for bias. Small, narrow, and undeveloped minds are necessarily biased owing to their constitutional limitations.

If a person can begin early in life with a normal store of enduring ideas, they will multiply and enlarge continually as the mind evolves to higher and larger planes of consciousness. Others may have to eliminate much useless and effete mental stuff as fast as possible, to make room for something nobler and better that will stand the test of logical thinking for all time.

Occasional thinking is of no avail. Wishing, longing, hoping, and praying do not constitute thinking. They get one nowhere, for instance, in the study of mathematics or of the operation of natural laws. The frequent utterance of mantras, affirmations, or invocations to some deity with the lips, coupled with the belief that such "vain repetitions" constitute thought and will change destiny,

is merely a mental self-stultifying process that whiles away the time but accomplishes nothing.

Our destiny is determined by our constantly multiplying ideas, thoughts, experiences, and knowledge, which keep the creative potency of the soul ever aflame and active on its exploring excursion into the higher and more refined realms of Nature. In all the operations of Nature mind activity is essential to achievement; otherwise inertia, stagnation, and disintegration prevail, as can be observed in all the domains of materiality.

The most useful and practical book for you to study is the one you have written yourself—a volume to which additional chapters are constantly being appended by your daily life. It is always with you, day and night, and in its pages you will find the following questions you have so often asked yourself in one way or another. They may have served as texts for the introspective sermons you have preached and the self-admonitions you have applied. If you cannot find and understand yourself, you will not become acquainted with the god-power innate in your being. Hence it was that the ancient Greeks, and the medieval Rosicrucians after them, uttered the solemn charge to their aspirants or neophytes, *"Know thyself!"*—

"What evidence or serious thinking can be read or observed in my self-recorded pages called individuality, personality, and intelligence? Do I think at all? Can I think about one subject for two minutes steadily, without allowing my thoughts to wander? Have I ever had an original thought? Do I really think, or do I only think that I think? Is it wise to let any one think for me? Am I a nonentity? Is my mind growing? Is my soul awakened? If not, how can I awaken it?

"Am I aware that the mind, if not used, becomes atro-

phied and useless just as do the unexercised physical organs? Am I aware that my belief and faith in myself, backed by efficiency of thought and labor, can be made an objective fact through my senses? Are belief and faith in myself the *final effort* in solving a mathematical or any other problem in Nature? Has it ever occurred to me that knowledge is gained only by the daily observation and demonstration of *facts?* Do I know that both rational and irrational thoughts are externalized in my individuality, personality, and environment? Am I aware that a person who has attained or developed psychic ability has an abundance of evidence for what he knows? Am I aware that the minds of those who do not think and of those who cease to think revert back to lower planes or types of consciousness? Do I realize that the *brain* of the organism called man does not think? Do I know that the brain is only the temporary instrument of an immortal *mind,* as are the arms, hands, legs, and other parts of the physical body?

"Do I make a distinction between my immortal spirit and its mask, which is but a temporary organism giving it power of receptivity and expression on this mundane plane? Do I make an hourly inventory of my stock of good and bad creations? Have I any means of eliminating the bad that is in me and replacing it by something better? Do I understand the purpose for which I exist? Do I get any intelligent answers to my questions? Do I find myself in a rut? Am I endeavoring to be of some use in the world? Do I really desire to unfold the limitless attributes of my mind?

"Do I find myself a mental coward? Am I afraid of what are called ghosts and hobgoblins? Do I know whether a resolve is worth anything to me? Do I know that I can make good every resolve I make—that I create

my own hell or heaven? Do I know that I cannot serve right and wrong at the same time, and do I realize the dire consequences that attend such contradictory creative efforts? Do I know that true mental freedom can come only from thinking, saying, and doing what is good, noble, and divine?"

Such are some of the questions that you will find in the various chapters of the book of life you are writing day by day.

The crowning glory of our existence is to possess the ability and the freedom to think normally. No place would be a heaven if it precluded your planning for its further improvement. Well has Milton expressed the power of thought in his famous and oft-quoted lines:

> The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven.

It is a glorious acquirement and privilege to be able to see and to comprehend the beauty and immensity of Nature, which reveals something interesting and inspiring on every hand. Nature is ever a source of delight, and there is a constant stimulus in the contemplation of her wonders. The rapture arising from mere *physical* observation of the material universe is thus most enjoyable, but the ecstasy resulting from sight of Nature's phenomena with unlimited *psychic* vision is incomparable and fills the soul with boundless thrills of joy. Great is the happiness springing from untrammeled vision—from the soul's ability calmly to observe the varied phenomena of Nature and to realize that everything needful or desirable may be had if only there be the will to appropriate it. It is glorious to behold the mind-realms of the angels, gods, and goddesses, and to perceive their

helpful messages to benighted mankind. We need a world of Nature-lovers, instead of a world of Nature-ignorers, who stupidly block the way to finer perception and thereby exclude from their vision all that is good, noble, and godlike.

Naturally a small mind is imprisoned within its own limitations; it moans, worries, frets, and laments about its petty troubles, placing the blame everywhere but on itself. Persons of diminutive mental capacity continually contemplate the supposed everlasting wrath of a Being who, according to their distorted notions, will destroy their Satanic fellow-men together with the earth itself. Persons of spiritual insight, on the other hand, realize that it is the principle of Evil in the universe that is to be ultimately eradicated, so that all that remains will be unalloyed Good.

For more than two hundred million years God has been waiting for this planet to produce a being capable of appreciating and enjoying the beauties lavishly bestowed on his place of existence, instead of constantly finding fault with it and attributing its defects to the power of Satan. This globular chariot we call the earth —this "round ball, slightly flattened at the poles"—has been spinning around for tens of thousands of centuries waiting for the being whose personality is called man to begin to think rationally. Rational thinking is as easy as breathing, if one can cast out the useless beliefs and other mental junk that burden the life of mankind.

God has spread before the members of the human family boundless natural beauties on every hand, yet they know it not. They are senseless, fretful children of Nature who are still slaves to ignorance because they lack the will and the energy to think efficiently. What can we expect of human individuals who persist in men-

tally feasting on the effete or waste products of other misguided minds?

Ideas assimilated and incorporated into the mind through the various avenues of learning should constitute a mental panorama of such compelling beauty and vividness that they will eventually obliterate and extirpate from the mind of man all that is low, mean, crude, vile, and selfish, and permanently enhance and embellish it with all that is grand, noble, uplifting, and inspiring. Every carping or derogatory thought, word, or idea regarding the nature of mankind as a whole merely helps to build a denser prison-wall around the mind. This has held mankind down in past ages, and it is doing so today. No lasting progress can take place until a radical change is brought about in the nature of our thought processes.

The paramount question that should concern mankind today is how normally to unfold the innate but latent power of its creative mind. Those who have become acquainted with the two aspects of their nature—the lower and the higher self—will instinctively and intuitively be made aware of the newer needs, wants, and desires arising from their higher nature. This development, however, requires the aid of solitude, concentration, introspection, meditation, and contemplation, which are the most suitable and effective means for hastening the natural unfoldment of a godlike mind.

CHAPTER XVII

KNOWLEDGE A CHILD SHOULD ACQUIRE

WHEN a spirit, encased in a fleshly mask, is born into this incarnate world, it already possesses a previously acquired individuality and a distinct personality, both of which will be further evolved or involved according to the right or wrong creative use of the mind during its mortal life. To designate the stage of development a person has attained, we often describe his soul as little, large, great, young, or old—an old soul, for example, being one that has passed through a protracted process of unfoldment.

The parents or guardians of a child, whether or not they are aware of the stage of evolution of its mind, should begin at an early period in its life to imbue it with useful thoughts and ideas that will tend to unfold its moral and spiritual character. The child should be instructed, in easy, progressive stages, as to whence it came, the purpose of its incarnate existence, and the plane to which it will proceed when that existence shall have terminated. As a rule such instruction ought to begin at about the age of four. An orderly series of lessons can readily be arranged, lasting ten or more minutes each, and leading up from the easy to the more difficult problems of life. In the beginning of the course the child had better be alone with its tutor, so that its attention may not be diverted from the subject during the lesson.

The lessons should be systematically arranged, beginning with the simple presentation of the operation of natural laws, and proceeding gradually to the more complex concepts, thus progressively unfolding the attributes of the mind. The ideas ought to be presented in an easy, familiar, conversational manner, and the aim should be to call out as much as possible the thoughts and ideas of the child on the topic of the lesson, as well as on the subject-matter of previous lessons. Oral instruction of a child or youth, or even of an adult, can be supplemented by silent instruction, whether the pupil be awake or asleep; in fact the lives of parents and teachers should be one continuous source of mental stimulus to the minds of all they meet or associate with, as well as to those who catch and interpret their ideas telepathically or who receive them through the medium of the written word.

Few persons object to a child's receiving one or more daily lessons in physical training, or acquiring the art of graceful dancing, or cultivating the voice, the ear, or the fingers in musical education. Such training of body and mind is of great importance, of course, but it is far more essential to develop the child's understanding by supplying enduring thoughts and ideas for the mind to reflect upon and assimilate. The immortal soul is the generator of all bodily energy; therefore it should receive careful mental culture early in life, so that it may gain at the outset a correct conception of life and its duties. The brain of a child does not think, any more than do its feet, its hands, or even its physical senses; these are but instruments for the use of an immortal mind in coming in contact with the objective plane. You cannot overtax a spirit's mind, but you can overtax its implement, the brain, just as easily as the arms or legs.

The "child mind" has been the subject of endless

twaddle, and the result is that millions of children, youths, and adults are alike destitute of any scientific or psychical training, whence we have a human race of more or less characterless nincompoops. The writer well remembers the rubbish incorporated as material for reading lessons in the First, Second, Third, and Fourth School Readers. All these books were uninteresting and inane, being quite destitute of useful ideas. As the immortal mind of a child or youth is open to scientific and psychic facts when they are simply and clearly stated, all grades of school readers should present interesting narratives or descriptions showing the operation of natural laws. Children are initiated at an early age into the mysteries of mathematics, and are expected to comprehend them as they advance from the easy to the more difficult problems. Why neglect the particular branches of science that contribute to the building up and rounding out of a beautiful character, which will continue to evolve during its incarnate life as well as in the excarnate state that follows?

It is a crime against an immortal soul to neglect its daily scientific education concerning its psychophysical organism and its relation to its environment. It is equally a crime to inhibit the mind's normal creative unfoldment at an early age by false ideas instilled under the guise of religion. The study of natural science leaves the mind free for new discoveries and demonstrations on higher planes, thus leading it on to loftier perceptions and to an appreciation of the boundless beauty in all the manifestations of Nature. The aim of education should be to develop resourceful thinkers who can understand the why and the wherefore of things and comprehend the inexorable sequence of cause and effect. It is time to quit teaching the youth of our country as one

would teach parrots. Mere cultivation of the memory does not produce ability to think, and therefore it fails utterly to develop resourcefulness in meeting the duties and solving the problems of life.

All people who think seriously must surely realize that ignorance and religious bigotry still have an exceedingly baneful effect on the entire social fabric. And these are rendered far more pernicious than might otherwise be the case by the fact that they are frequently directed and exploited by crafty schemers operating under the guise of religion for selfish and unholy ends. The true course of human development in accordance with the plan of Nature's Cosmic School lies not in bowing to convention, nor in bondage to priestcraft, but in the evolution of sterling virtues and godlike qualities through mental freedom and personal experience. So long as man perpetuates an empty sacerdotalism and neglects to acquire real spiritual knowledge, his character must continue to be of the hothouse variety, lacking both the rugged strength and the genuine fragrance of the naturally developed plant.

Mankind, though innately endowed with all the potentialities of divinity, has been and still is largely dominated by the superstitions of mythology and religious dogmatism. The self-appointed vicegerents of God have been meddling in human affairs for ages, perverting the administration of government and making a mockery of justice. Their constant endeavor has been to suppress unwelcome truths, to muzzle or annihilate all opposition, and by interference in secular matters to intrench themselves more and more firmly with each passing year. Who does not recall with execration the "holy" men who made it their business to persecute such discoverers of scientific facts and principles as Galileo and Copernicus, and compelled

them to renounce and repudiate their views or pay the penalty with their lives? And who does not shudder at the mere mention of the infamous and bloody horrors of the Spanish Inquisition, or recall with shame the burning of the so-called witches in New England?

What have these misguided, self-constituted interpreters of the divine will to show for all the crimes they have committed in the name of God? The successors of these religious zealots, still inflated with pride and infatuated with pomp as of yore, would like to continue to destroy the messengers that God has sent to enlighten the human race as to the operation of the natural laws relating to man's existence and function in the universe. For nearly two thousand years mankind has readily bowed, or has been forced to bow, to the will of these self-styled representatives of God. Their conception of Deity, foisted on an intellectually helpless people, made ignorance a saving virtue and intelligence a crime punishable by death. The wrath of these "birds of pray," as they have been called with a significant play on words, would be visited on all real messengers of God today, were it not that they are to some extent shorn of their power by those who for nineteen centuries were a powerless minority.

It is futile to expect a beneficent fruition of either religion or material science while mankind is under the dominance of so undeveloped an order of mind. In many respects the animate creatures that environ man display more acumen than he, since he is often a lazy land-lubber, making no better use of his five senses than does his cat, his dog, or his pig. His soul, like that of the animal, is still in a state of cosmic gestation. He has only the limited physical senses as avenues of information; and yet, though spiritually blind, he presumes

to interpret the will of God! Maeterlinck's brief symbolic play, "The Blind," conveys to the mind, by deft touches and artful suggestion, the fate of the spiritually blind when their leader, a blind priest, dies, leaving them to the mercy of a snowstorm.

In studying the laws of Nature and their diverse objective phenomena, one is really studying the law of mind. The various grades of manifestation of consciousness in Nature can only thus be classified and their functions understood; and this applies also to spirit-man. We are able to trace his progress, step by step, until finally he is sufficiently evolved to become cognizant of the more ethereal phenomena of spirit through his ordinary senses, and Nature becomes to him an open book. It is at this most significant epoch in his development that man really comes to be a human being—a soul emancipated from the thraldom of his animal consciousness.

We need schools for children, youths, and even adults in which they can receive instruction in the process of normal unfoldment of the attributes of mind, in order that they may become seers and learn fully to comprehend the more ethereal spiritual regions that environ them. "What wilt thou have?" said Emerson. "Pay for it and take it. Conditions—such conditions as sincere purpose, concentration, pure desire, and an upright life—constitute the price to be paid. Comply, and you shall hear the sweet voices of the loved ones whose earthly bodies repose beneath the willows in the valley." If you will pay the price in serious, normal, creative thinking, your soul will know, through command over its senses, the rapturous glories and majesties of Nature.

Men and women will be willing to pay Nature's price for unfoldment of the mind as soon as the normal way is made plain, no matter what language they speak, since

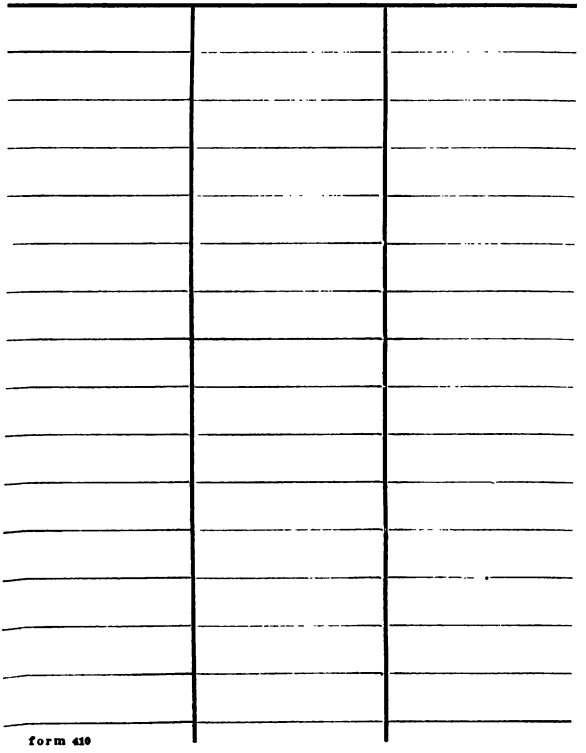
human feelings, emotions, and desires constitute the universal language of the soul. If you do not like or enjoy the conscious plane on which you now reside, just abandon all your disagreeable mental belongings and move to the next higher conscious plane. And if you are willing mentally to continue to pay the price, just keep on moving upward, all the while adding increased pleasure, delight, joy, and wealth of knowledge to your soul.

Man should realize that he exists and functions in an ocean of mind, to the bounteous stores of which all have equal access in working out their destiny. All should make haste to fulfil the sacred duty they owe to themselves, and when they have found their immortal selves, the effulgence of their souls will ever illuminate the way to grander and higher planes of consciousness. In their upward course they will be accompanied by countless hosts that are likewise tending toward a more complete manifestation of the divine attributes latent within them.

It is well worth while to think and to labor incessantly to know yourself. In so doing, you become acquainted with your soul's inheritance, the value of which, now and forever, only the language of deep, joyful emotion can ever express. Have you a heroic will to begin now to work out your soul's destiny? Then seize the moment, for now is the accepted time. And if you choose aright and persevere on the chosen path, you will join in time in the victorious anthems chanted by the unnumbered hosts that have risen aloft—anthems whose surges of sublime melody, expressive of a spiritual rapture that passeth all understanding, blend as a terrestrial overtone with the unutterable music of the spheres.

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building



form 410